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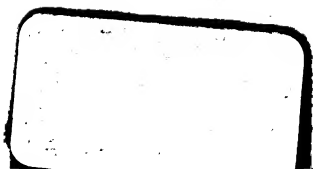
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# PALL

**A.C.298.**

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ON THE BASIS OF KACHCHAYANO.

**with**

## CHRESTOMATHY & VOCABULARY.

BY  
FRANCIS MASON, D. D.  
MEMBER OF THE ROYAL ASIATIC SOCIETY,  
AND AMERICAN ORIENTAL SOCIETY.

"Priests, from among my clerical disciples who are able to amplify in detail that which is spoken in epitome, the most eminent is the Great KACHCHAYANO."

GAUTAMA.

TOUNGOO:  
 INSTITUTE PRESS, PRINTED BY SAU KADA,  
 1868.





## Subscribers.

In a Prospectus of the Pali Grammar, printed in September 1864, it was stated: "The manuscript has been examined by a Committee of the Asiatic Society of Bengal, and approved for publication, in their Bibliotheca Indica. The Society will pay for printing the edition at the ordinary rates, and give the Author one hundred copies; but to execute the work satisfactorily to himself, he wishes to procure a font of Sanscrit type, for occasional comparison of words, and several other fonts that will be of no use to him, except in this work. To meet these extra expences, he proposes to sell a part of his copies to subscribers at ten rupees per copy."

How liberally this appeal has been met, will appear from the following list of subscribers, to whom the Author's best thanks are here tendered. As the demand is greater than the supply, for the Author can furnish only one hundred copies, subscribers, who cannot be provided, will be referred to the Asiatic Society of Bengal.

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## Preface.

The declensions and conjugations in Pali are very simple, and may be more readily acquired than either the Latin or the Greek. The principal difficulty, in reading Pali, is found in the numerous changes that are made in the roots, in the formation of new bases for declension and conjugation, in adding many and various particles to form derivative words, and in the permutation of words when combined into sentences.

The roots consist of one or two consonants, but the second is most frequently lost in the changes that occur, and occasionally the first also, so that not a vestige of the original root appears in the derivative, §246.

These changes are sometimes greater in Pali than even in Sanskrit. Take for instance, the word နိဗ္ဗာန် *nigban*, which has been adopted into Burmese. The root is ဝါ *va*, TO GO, TO BLOW, and နိ *ni*, is prefixed in the signification of OUT, the word thus signifying TO GO OUT, as a fire or light. နာ *na* is affixed to make the verb a noun, § 256, and *n* is added to put it in the neuter gender, § 90.

When နိ *ni* is prefixed, the following consonant, *v*, is required to be doubled, § 75, but a double *vv*, is changed to a double *bb*, § 303. Thus the neuter noun from *ni* and *va* is နိဗ္ဗာန် *nibbāna*.

The Burmese write the second *b*, *p*, pronounce the first *g*, and cut off the last syllable *an*, thus making the word *nigban*. In both the Pali and the Burmese word, all appearance of the original root is lost, but in Sanskrit, when the *v* is doubled, it remains unchanged, and the Sanskrit preposition corresponding to *ni* in Pali, is *nir*, so the Sanskrit word formed on the same base as the Pali is निर्वाण *nirvāṇa*.

It has been a prominent object in the following pages, to make these changes readily understood, and thus facilitate the acquirement of the language. The changes to which letters are subjected are recapitulated at the commencement of each letter in the Vocabulary, that the student in looking up a word, may recognize readily the root from which it is formed.

The Vocabulary furnishes the definitions of many more words than appear in the list, because on the pages to which reference is made, many derivatives will be often found defined. And to make it useful to persons imperfectly acquainted with the grammar, uncommon forms are sometimes introduced with references to where explanations of them may be found. Many verbs have two or more bases, § 210, and while one only would be given in ordinary dictionaries, all will be usually found in this Vocabulary.

There is a great need of a full and accurate Dictionary of the language, but that is in good hands. Our present Chief Commissioner, Col. Fyfe, announced the preparation of a Pali Dictionary several years ago, and we have the best authority for stating, that so soon as he can obtain leisure, he fully intends to finish, and publish the work.

This book will not be found free from typographical, and other errors, though it is believed there are none of a very serious character. While carrying it through the press, the writer was teaching Biblical Exegesis to a large school, with Land Surveying and use of instruments in the field, had to correct Karen Trigonometrical calculations, was writing a work in Burmese on Materia Medica and Pathology, was printing an Arithmetic in two Karen dialects, and writing and printing an elementary work in three languages, besides the care of seventy or eighty churches, their schools, and teachers, involving incessant applications, and interruptions. It is not remarkable then, that oversights occasionally occur, as on pages 119, 120, where *declined* is read on the running title instead of *conjugated*.

In writing a similar book in Sanskrit, the assistance of a learned pundit could be obtained, to relieve the author of much of the labor involved, but from Tavoy to Toungoo, and from 1830, to 1868, not a single native has been found whose assistance in such a work could be of the least value. Many of the priests can repeat large portions of Kachchayano's

Grammar, and yet of the principles of grammar they seem to be totally ignorant.

Bishop Bigandet says: "Phongyies are fond of exhibiting their knowledge of the Pali language, by repeating from memory, and without stammering or stumbling, long formulas and sentences; but I have convinced myself that very few among them understood, even imperfectly, a small part of what they recited."

It is an interesting fact that the Pali, which has the oldest alphabet in India, has been printed by Karens whose own language is among the last reduced to writing. Some of the earlier forms show their inexperience, but the general character of the work has been commended.

The Deputy Commissioner in his official report to Government, dated 23, Oct. 1867, wrote: "The Printing department of the Institute I consider *a great success*. Dr. Mason has learned the printers' art, and taught three Karens to print. The Pali Grammar, a copy of which I shall send you with a separate letter, has been printed by these men, and I think reflects great credit on Dr. Mason and his pupils."

The Rev. E. B. Cross writes: "I wrote you a hasty note on Saturday, which did not fully answer my purpose. I ought first of all to have expressed my ADMIRATION of your printing in all the characters and languages which it represents, for it is certainly very neatly and BEAUTIFULLY done."

### **In omnibus gratias agite.**

David rex benedixit Domino coram universa multitudine et ait, Benedictus es Domine Deus Israel patris nostri ab æterno in æternum.

Tua est Domine magnificentia et potentia, et gloria, atque victoria, et tibi laus. Cuncta enim quæ in celo sunt et in terra, tua sunt. Tuum Domine regnum, et tu es super omnes principes.

Tuæ divitiæ et tua est gloria, tu dominaris omnium. In manu tua virtus et potentia, in manu tua magnificare et fortificare omnia. Nunc igitur Deus noster confitemur tibi, et laudamus nomen tuum inclytum.

Quis ego et quis populus meus ut possimus hæc tibi universa promittere? Tua sunt omnia, et que de manu tua accepimus, dedimus tibi.

Peregrini enim sumus coram te et advenæ, sicut omnes pa-

tres nostri. Dies nostri quasi umbra super terram, et nulla est mora.

Benedictus Dominus Deus Israel, qui fecit mirabilia solus. Et benedictu nomen majestatis ejus in æternum, et in seculum sæculi, et replebitur majestate ejus omnis terra. Amen, ut amen.



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## INTRODUCTION

"The Buddhist traditions in Ceylon," wrote Prof. Cowel. "all agree in calling the author of the earliest Pali grammar Kachchayano, and although this is said to have perished"—"The Hon'ble G. Turnour, late Colonial Secretary of Ceylon," says Mr. Alwis, "drew attention to some of the Pali works formerly extant in Ceylon, and amongst them, to Kachchayana's grammar, which he then regarded as extinct."—The Rev. F. Mason says: "The grammar reputed to have been written by Kachchayana, still exists. I had a copy made from the palm-leaf, on small quarto paper, and the Pali text occupies between two and three hundred pages, while the Burmese interpretation covers more than two thousand. I made a compendium of the whole, Pali and English, a few years ago, on the model of European grammars, which might be printed in one or two hundred pages, and convey all the information contained in the two or three thousand in manuscript."\*

This "compendium" was submitted to a committee of the Bengal Asiatic Society, and approved for publication in 1854, and Mr. Alwis writes that he obtained a copy in Ceylon in 1855. The existence then of Kachchayano's work was first brought to notice from Burmah.

Many will ask: "Who was Kachchayano?" The commentators on his grammar say he was one of Gaudama's disciples, selected by him to write a grammar of his discourses; not a grammar of the entire language, but of that part of it used by Gaudama, bearing the same relation to the whole language that Winer's Greek Grammar of the New Testament writers, does to the whole of the Greek language.

From Sanskrit sources we learn that there was a Kachchayano, or Kakatayana, who composed a Sanskrit grammar about the age of Gaudama. Dr. E. Buhler has shown from manuscripts recently discovered, that Panani "The father of Sanskrit grammar,"

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\*Alwis, page ii

quotes from Kachchayano as his predecessor, and has borrowed from him many of his grammatical terms. This establishes his antiquity, and Dr. Buhler adds: "I believe that Kakatayana was *not* a Brahman, and should not be at all astonished, if it were established by additional evidence that he was a follower of Sakyamuni."\*

The name however is not conclusive as to the authorship, for there are other writers of the same name. There were two Sanskrit grammarians of the name, and the Chinese pilgrim, Hiou-thsang who was in India A. D. 629—645, sojourned in a monastery founded by Asoka in which a Kachchayano composed a theological work three hundred years after the death of Gaudama. Still the fact that the older grammarian was not a Brahmin, goes far to sustain the Buddhist tradition.

Mr Alwis says there can be no doubt but this grammar was written in the days of Kachchayano, but the natives prefer no such claim. They say it was preserved by oral tradition for 450 years after the death of Gaudama, when with the sacred books it was committed to writing A. C. 93. Indeed there appears to have been no books in India any where in the days of Gautama, though the people were acquainted with letters.

After Alexander came to India, the Greeks wrote that the Indians were illiterate, and though letters were used for inscriptions on mile stones, yet "Their laws were unwritten, and that they administered justice from memory."† There is no good reason then to suppose that the grammar was committed to writing before A. C. 93, and if the greatest of poems, the Illiad, has reached us by oral tradition, for it is now admitted that the Greeks had no letters in the days of Homer, there is nothing incredible in a small grammar being transmitted in the same way.

The condition of the manuscript accords with the later date of writing, but with the earlier it would contain anachronisms. Book II. Part 3rd. Aphorism 17, contains the following example:

ကွ ဂါတော သိ တုံ ဒေဝါနံ ပီယ တိဿ

*kwa gato si tvaṁ devānanpīya tissa*

"Tissa, beloved of the Devas, whither art thou going?"

"Now Tissa beloved of the Devas" was the king of Ceylon who was contemporary with Asoka, so the work could not have been written much before the date assigned by tradition.

\*Journal of A. S. of Bengal, No. II. 1864.

†Ibid. No. II 1859.

Kachchayano's grammar carries with it internal evidence of having been composed with special reference to being committed to memory. It is first written in brief aphorisms which contain the kernel of the work, and though they occupy but twenty pages of manuscript, they contain all the grammatical principles in the book. These aphorisms are next written in paraphrase to make them more easily understood, filling fifty pages, and following this stratum is a third consisting of examples, of somewhere about one hundred pages, and outside of this again are exceptions with occasional annotations. Here the commentator steps up with a paraphrase on Kachchayano's last remarks, to make all things plain.

In fact Kachchayano built his grammar precisely like the edifice of the Paris exhibition. He laid down the germ of his grammar in the centre, and then described around it several concentric circles, each containing all the things of a kind, and then struck out some seven hundred radii, crossing these circles, from the centre to the circumference, on each of which may be found every variety in the book, aphorism, paraphrase, example, exception or annotation, and commentary. The following is an example from B. 6, P. 4. A.3

### Aphorism.

හදාဒිနိဝါ

*Ghaṭādinan vā*

"Sometimes of *Gaṭa* et cetera."

### Paraphrase.

හදාဒිනිව්වාදාදිනි අසංයුතාදිනි වුද්ධි හිති වා කාරිත

*ghaṭādinan dhātuman asanyogantānan vuddhi hoti vā kārīte*

"On account of a causal affix, when not ending in a compound consonant, the vowel of the root *ghata* et cetera is sometimes lengthened."

### Examples.

හදාදෙති හදාදෙති හදාදායති හදාදායති හදාදාපෙති  
*ghāṭeti ghāṭeti ghāṭāyati ghāṭāyati ghāṭāpeti*

හදාදෙති හදාදාපෙති හදාදායති  
*ghāṭāpeti ghāṭāpoyati ghāṭāpayati*

"He causes to unite."

### Exceptions.

හදාදිනිව්වාදිති කිංඤ්ඤා කිංඤ්ඤා *ghaṭādinamiti kimatthan kārēti*

"Why *ghaṭa* et cetera?" "He causes to go."

## Commentary.

ဘောအာရိယ ဃာဇ္ဇာနမိတိ ပဒံ ကိဗ္ဗန္တံ အာရိယေန ဝုတ္တံ

*bho áchariya ghaṭānumiti padan kimuttan áchariyena v'*

ဘော သိဿ ကာရေတိ ဣတိ အာဒိသံ ဥဒါဟရဏေသု

*bho sissa káreti iti ádisu uddáharāṇesu*

သတိမိ ကာရိတေ အသံယောဂဉ္စေဿ ဓာတုမှိ သေဇ္ဇာဒိနံ

*satipi kárite asamyogantassa dhátuhmi ghaṭādinan*

အဘာဝ ဣမိနာ သုတ္တေန ဝ။ န နဟောတိ

*abhávā iminā suttēna vuddhi nahoti*

"O Teacher ! why was the aphorism '*ghaṭādinan*, et cetera,' spoken by the teacher?"

"O Pupil ! *Ghaṭa et cetera*, though of roots not ending in compound consonants, [lengthening the vowel] on account of a causative affix, yet by this aphorism no lengthening may take place." "He causes to do' et cetera are also among the examples."

The language of the commentary indicates a spoken rather than a written work, and it is note worthy that while the grammar is a unity as a whole, it contains three small grammars, each complete in itself. (1.) The aphorisms, which are sometimes written together in a separate volume. (2.) The paraphrases, which might be written out alone, when they would form a grammar by themselves, independent of the parts that precede and follow, and (3.) The examples, which written out consecutively, would form a mass of material, from which all the grammatical principles might be deduced in the previous parts. Nothing could be better adapted for a memoriter work than Kachchayano's grammar.

But on the other hand it may be said there is internal evidence that the book was originally written. When two short vowels meet they are combined into one long vowel ; and Kachchayano's language, with the following example is:

တတြ အယံ *tatra ayan* "There this."

"Separate the consonant from its vowel."

"In the place of the consonant put the vowel."

"Put the separated consonant below."

တ ——— ဝ ယံ

တ ဝ ဝ ယံ

တ ဝ ဝ ယံ

တြ

"Erase the first vowel."

တ ——— ဘ ယံ

တ

"Lengthen the last vowel."

တ ——— ဘ ယံ

တ

"U nite the consonant with the vowel."

တ တာယံ

In following out these instructions in the Kyoungs, the example is written over six times, as exhibited step by step above in the Burmese character. Kachchayano's pupils must have used the style, but it does not necessarily follow that the whole grammar was written out.

The work is also divided into eight books treating on different subjects, as below:

Book	I.	The alphabet, permutation, and combination.
...	II.	Declension-nouns, adjectives, and pronouns.
...	III.	Government
...	IV.	Compound words.
...	V.	Noun derivatives.
...	VI.	Verbs.
...	VII.	Verbal derivatives.
...	VIII.	... from <i>Uhnádi</i> affixes.

Each book is divided into several Sections, each containing from twenty to fifty aphorisms. The copy found in Ceylon by Mr. Alwis sets down the whole of the aphorisms at 687, but the copies in Burmah say there are 710.

It is probable that we have substantially the work that was composed by Kachchayano, but if books that have been watched over like the manuscripts of the New Testament, have their alterations, and interpolations, it would be marvellous if Kachchayano had come down to us intact.

The book is said to have been brought to Burmah A. D. 387, by Buddhaghosa, and the Burmese translation and commentary are ascribed to him. Whoever the translator was, he was certainly a Sanskrit scholar, for Sanskrit sounds not in Pali are sometimes represented. Thus: "HE CROSSES," in the text is *tarati* တရတိ but *taraiti*

တရတိ in the commentary, from the Sanskrit root *tri* တ





(5.) To facilitate the study of the language in Burmah, the Pali is written also in the Burmese alphabet.

In Burmah Pali is interwoven with the vernacular much more than Latin is in English. In the Kyoungs a boy has to learn the multiplication table in Pali, and his first reading lessons are half Pali and half Burmese. Dr. Judson studiously avoided the use of Pali words, unless absolutely necessary, yet were the Pali words in the Burmese Bible printed in colored letters, every page would be a piece of mosaic.

On opening the Bible at random, there were counted in the first paragraph read, I Cor. 13: 1-8, *nineteen* Pali words in *eight* verses. Some of these are repetitions. but there are *ten* different words. To exhibit this to the eye, the passage is here reprinted in English with the words that are, whole or in part, Pali in the Burmese Bible printed in *Antique*:

"Though I speak with **the tongues** of men and of angels, and have not **charity**, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of **prophecy**, and understand all mysteries, and all **knowledge**: and though I have, all faith, so that I could remove mountains, and have not **charity**, I am nothing. And though I bestow all my goods to feed the poor, and though I give my **body** to be burned, and have not **charity**, it profiteth me nothing. **Charity** suffereth long, and is kind: **charity** envieth not; **charity** vaunteth not itself, is not **puffed up**, doth not behave itself unseemly: seeketh not her own, is not easily **provoked**; thinketh no evil; rejoiceth not in iniquity but rejoiceth in the **truth**; beareth all things, believeth all things, hopeth all things, endureth all things. **Charity** never faileth; but whether there be **prophecies**, they shall fail, whether there be **tongues**, they shall cease; whether there be **knowledge**, it shall vanish away."

To those then who ask *Cui boni*? We reply: it is hoped that,

(1.) The work will be useful in the study of Burmese books.

A gentleman recently called on the author with a chapter of inextricable difficulties in one of the books used in passing examination, and nearly all arose from unexplained Pali words and phrases.

(2.) It will be useful in translating Burmese books. Burmese books have been translated into English by competent Burmese scholars, but which are inaccurate in the Pali extracts. See for example page 165, and Gaudama's sermon.



# PALI GRAMMAR.

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## CHAPTER I.

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### THE ALPHABET.

When Europeans first came to India, they noticed several remarkable stone pillars, scattered in different parts of the country with inscriptions cut on them. In some instances, inscriptions were found in three various characters. In the process of time, the languages of two were discovered, but the most ancient characters defied every attempt to decypher them.

Five centuries ago, a Mahometan sovereign assembled a number of learned Brahmins to decypher the inscription on the pillar at Delhi, but their efforts were fruitless; and a native historian wrote of it: "Round it have been engraved literal characters which the most intelligent of all religions have been unable to explain."\*

Early ignorant European travellers reported the pillar at Delhi to have been erected by Alexander the Great, and the writing on it to be Greek.\*

From the days of Sir William Jones, the eyes of all antiquarians in India had been directed to these inscriptions, but they were directed in vain. As late as 1833, one savan wrote of the characters: "They may be of a numerical or astronomical character, as hidden to our knowledge, as are the Egyptian hieroglyphics, for the square, triangle, circle, and Mercury are to be frequently met."

The first attempt to render any part of these inscriptions was made by a Bombay scholar, who, in 1834, translated the first thirteen letters:\*

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\*Journal of Asiatic Society of Bengal, July, 1837; Supplement 1864; October 1834; and March 1838.

𑀧 𑀩 𑀭 𑀯 𑀱 𑀳 𑀵 𑀷 𑀹 𑀻 𑀽 𑀿 𑀽 𑀿 𑀽 𑀿

"In the two ways (of wisdom and works?) with all speed do I approach the resplendent receptacle of the ever-moving luminous radiance."

In 1837, James Prinsep walked up to the inscriptions, and read them off to a wondering world, with as much apparent ease as Daniel did MENE, MENE, TEKEL, UPHARSIN, to the bewildered Babylonian monarch. Then we learned, that the first fifteen letters, so sublimely rendered above, read ;

"Thus said King Devanampiya Piyadasi."

Prinsep deciphered the alphabet as follows:

𑀧	𑀩	𑀭	𑀯	𑀱	𑀳	𑀵	𑀷	𑀹	𑀻	𑀽	𑀿	𑀽	𑀿	𑀽	𑀿
𑀧	𑀩	𑀭	𑀯	𑀱	𑀳	𑀵	𑀷	𑀹	𑀻	𑀽	𑀿	𑀽	𑀿	𑀽	𑀿
k	kh	g	gh	ng	ch	chh	j	jh	ny	t	th	d	dh	n	t
𑀧	𑀩	𑀭	𑀯	𑀱	𑀳	𑀵	𑀷	𑀹	𑀻	𑀽	𑀿	𑀽	𑀿	𑀽	𑀿
d	dh	n	p	ph	b	bh	m	y	r	l	v	s	h	an	or am.
𑀧 𑀩 𑀭 𑀯 𑀱 𑀳 𑀵 𑀷 𑀹 𑀻 𑀽 𑀿 𑀽 𑀿 𑀽 𑀿															
a i u e o															

Combined with consonants the vowels were found more fully developed, as:

𑀧	𑀩	𑀭	𑀯	𑀱	𑀳	𑀵	𑀷	𑀹	𑀻	𑀽	𑀿
𑀧	𑀩	𑀭	𑀯	𑀱	𑀳	𑀵	𑀷	𑀹	𑀻	𑀽	𑀿
ka	ká	ki	kí	ku	kú	ke	ko	kan			

In his remarks on the alphabet, he says: "There is a primitive simplicity in the form of every letter, which stamps it at once as the original type whereon the more complicated structure of the Sanskrit has been founded. If carefully analyzed, each member of the alphabet will be found to contain the elements of the corresponding member, not only of the Deva-nágári, but of the Canouj, the Páli, the Tibetan, the Hala Canara, and of all the derivatives from the Sanskrit stock."\* And he says, what has never been controverted, "I consider it the primeval alphabet of the Indian languages."\*

\*Journal of Asiatic Society of Bengal, June, 1837.

## ORIGIN OF THE PALI ALPHABET.

All the ancient alphabets west of the Indus have been satisfactorily traced to the Phœnician, and all east of the Indus, as shown by Prinsep above, have been derived from the Pali.

The Phœnician characters were originally hieroglyphics, and were probably formed on an Egyptian basis.

The origin of the Pali is not so clear. Prinsep says, that all the consonant characters may be reduced to the following elements:

† † † † † † † † † †

The question next arises, whence did these elements originate? If we turn to the Rosetta stone, we find every one of these characters in the Enchorial, or Demotic portion of the inscription.

There are twenty eight lines in the Enchorial character, and a careful examination of a fac-simile has shown, that the Pali characters are found in the different lines as noted below :

†	<i>k</i>	in line	2, 24, 27.
†	<i>ch</i>	...	4, 5, 28.
†	<i>t</i>	...	1, 2, 4, 9, 11, 14, 15, 27.
†	<i>d</i>	...	5, 8, 14.
†	<i>n</i>	...	2, 3, 7, 8, 15, 26, 28.
†	<i>p</i>	...	9, 21, 24, 29.
†	<i>m</i>	...	11.
†	<i>r</i>	...	1. and often.
†	<i>v</i>	...	2.
†	<i>s</i>	...	2.

Besides the above ten elementary characters, twelve others are found on the stone:

†	<i>kh</i>	in line	1, 9, 16, 25.
†	<i>g</i>	...	1, 21, 24.
†	<i>ng</i>	...	2, 25.
†	<i>j</i>	...	2, 5, 6, 12, 16, 22.
†	<i>jh</i>	...	13, 17, 20, 24, 25.
†	<i>th</i>	...	1, 2, 3, 5, 27.
†	<i>t</i>	...	5, 10, 13, 18.
†	<i>d</i>	...	26.
†	<i>ph</i>	...	11, 24.
†	<i>y</i>	...	12, 14, 15, 16, 21.
†	<i>l</i>	...	1, 3, 15, 16, 20, 25.
†	<i>h</i>	...	2, 8.

The characters are not always erect on the stone, as in the Pali alphabet, and they may have represented different sounds; for when new alphabets are formed from old materials, a new power is often given to an old character. The Pali  $\odot$  *th* furnishes an example, for in the Talaing alphabet it is used for *b*, and when the Red Karen language was reduced to writing, it was made to represent *v*; as in Etruscan, a sound not found in Burmese, Talaing, or the written Karen. There are points of resemblance between this alphabet and the Bactrian, but the forms represent different sounds. Thus  $\xi$  *j*, is read *n*; and  $\Lambda$  *g* is read *j*; and *rt*, of the same alphabet, has almost the identical form of *kt* in a Pali inscription found in the Malayan Peninsula.\*

So in a published alphabet of Hieroglyphic Inscriptions, several have the same, or nearly allied forms, as the Pali letters, but they often represent different powers, and occasionally have the same form in a different position. Thus:

$\uparrow$	in the Hieroglyphics represents <i>k</i> ,	but in Pali <i>d</i> .
$\uparrow$	... ..	<i>n</i> ... <i>d</i> .
$\phi$	... ..	<i>k</i> ... <i>chh</i> .
$\cup$	<i>l</i> is nearly identical with the Pali	$\cup$ <i>l</i> , and
$\times$	<i>k</i> is the same figure as the Pali	$\div$ <i>k</i> but in a different position.

It is impossible for two sets of characters, so nearly alike, to have originated independantly of each other, impossible because there is no parallel in history. They must have had a common origin, and since the Enchorial character is Egyptian, we are shut up to the conclusion, that the Pali letters have had an Egyptian origin.

The fact seems improbable, but it is not so improbable as it at first appears. It is no more improbable that one portion of the Pali speaking people should use an alphabet derived from Egypt, than that another part should use one derived from Phœnicia; but the nineteenth century has disinterred an abundance of monuments and coins, which prove that the inhabitants of Bactria and the Cabul valley wrote Pali anterior to the Christian era, in an alphabet formed on a Phœnician basis.

Under the name of "The cave character", Dr. Wilson writes of Asoka's alphabet: "We now see clearly that the great trouble taken with the adjustment of the cave character would have been

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\*Compare Journal of Asiatic Society of Bengal, July 1848, Plate IV; with Journal Royal Asiatic Society, Vol. XX, Plate IV

unnecessary, if we had noticed sufficiently early its correspondence with the Phœnician and Greek alphabets, from a combination of which it is manifestly derived."

An Egyptian race is supposed to have had rule in Nineveh at a period anterior to authentic history. Mr. Thomas, the distinguished archæologist, wrote of certain Assyrian inscriptions: "These inscriptions afford at any rate monumental evidence of the contact of an Egyptianized race, far beyond the confines of the mother-country, with foreign nations, whose habitat lay, in one case certainly, eastward.—We have now to note what were the people who, as Sir Gardner Wilkinson says, 'at a very remote period' occupied India in connection with the ancient inhabitants of the Nile valley."

That Egypt was not unknown to India, even in the days of Asoka, we have indications from his inscriptions containing the name of Ptolomy king of Egypt, and Magus, son-in-law of Ptolomy Soter.

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𑀘𑀙𑀚𑀛𑀜𑀝𑀞𑀟𑀠𑀡𑀢𑀣𑀤𑀥𑀦𑀧𑀨𑀩𑀪𑀫𑀬𑀭𑀮𑀯𑀰𑀱𑀲𑀳𑀴𑀵𑀶𑀷𑀸𑀹𑀺𑀻𑀼𑀽𑀾𑀿𑁀𑁁𑁂𑁃𑁄𑁅𑁆𑁇𑁈𑁉𑁊𑁋𑁌𑁍𑁎𑁏𑁐𑁑𑁒𑁓𑁔𑁕𑁖𑁗𑁘𑁙𑁚𑁛𑁜𑁝𑁞𑁟𑁠𑁡𑁢𑁣𑁤𑁥𑁦𑁧𑁨𑁩𑁪𑁫𑁬𑁭𑁮𑁯𑁰𑁱𑁲𑁳𑁴𑁵𑁶𑁷𑁸𑁹𑁺𑁻𑁼𑁽𑁾𑁿𑂀𑂁𑂂𑂃𑂄𑂅𑂆𑂇𑂈𑂉𑂊𑂋𑂌𑂍𑂎𑂏𑂐𑂑𑂒𑂓𑂔𑂕𑂖𑂗𑂘𑂙𑂚𑂛𑂜𑂝𑂞𑂟𑂠𑂡𑂢𑂣𑂤𑂥𑂦𑂧𑂨𑂩𑂪𑂫𑂬𑂭𑂮𑂯𑂰𑂱𑂲𑂳𑂴𑂵𑂶𑂷𑂸𑂺𑂹𑂻𑂼𑂽𑂾𑂿𑃀𑃁𑃂𑃃𑃄𑃅𑃆𑃇𑃈𑃉𑃊𑃋𑃌𑃍𑃎𑃏𑃐𑃑𑃒𑃓𑃔𑃕𑃖𑃗𑃘𑃙𑃚𑃛𑃜𑃝𑃞𑃟𑃠𑃡𑃢𑃣𑃤𑃥𑃦𑃧𑃨𑃩𑃪𑃫𑃬𑃭𑃮𑃯𑃰𑃱𑃲𑃳𑃴𑃵𑃶𑃷𑃸𑃹𑃺𑃻𑃼𑃽𑃾𑃿𑄀𑄁𑄂𑄃𑄄𑄅𑄆𑄇𑄈𑄉𑄊𑄋𑄌𑄍𑄎𑄏𑄐𑄑𑄒𑄓𑄔𑄕𑄖𑄗𑄘𑄙𑄚𑄛𑄜𑄝𑄞𑄟𑄠𑄡𑄢𑄣𑄤𑄥𑄦𑄧𑄨𑄩𑄪𑄫𑄬𑄭𑄮𑄯𑄰𑄱𑄲𑄳𑄴𑄵𑄶𑄷𑄸𑄹𑄺𑄻𑄼𑄽𑄾𑄿𑅀𑅁𑅂𑅃𑅄𑅅𑅆𑅇𑅈𑅉𑅊𑅋𑅌𑅍𑅎𑅏𑅐𑅑𑅒𑅓𑅔𑅕𑅖𑅗𑅘𑅙𑅚𑅛𑅜𑅝𑅞𑅟𑅠𑅡𑅢𑅣𑅤𑅥𑅦𑅧𑅨𑅩𑅪𑅫𑅬𑅭𑅮𑅯𑅰𑅱𑅲𑅳𑅴𑅵𑅶𑅷𑅸𑅹𑅺𑅻𑅼𑅽𑅾𑅿𑆀𑆁𑆂𑆃𑆄𑆅𑆆𑆇𑆈𑆉𑆊𑆋𑆌𑆍𑆎𑆏𑆐𑆑𑆒𑆓𑆔𑆕𑆖𑆗𑆘𑆙𑆚𑆛𑆜𑆝𑆞𑆟𑆠𑆡𑆢𑆣𑆤𑆥𑆦𑆧𑆨𑆩𑆪𑆫𑆬𑆭𑆮𑆯𑆰𑆱𑆲𑆳𑆴𑆵𑆶𑆷𑆸𑆹𑆺𑆻𑆼𑆽𑆾𑆿𑇀𑇁𑇂𑇃𑇄𑇅𑇆𑇇𑇈𑇉𑇊𑇋𑇌𑇍𑇎𑇏𑇐𑇑𑇒𑇓𑇔𑇕𑇖𑇗𑇘𑇙𑇚𑇛𑇜𑇝𑇞𑇟𑇠𑇡𑇢𑇣𑇤𑇥𑇦𑇧𑇨𑇩𑇪𑇫𑇬𑇭𑇮𑇯𑇰𑇱𑇲𑇳𑇴𑇵𑇶𑇷𑇸𑇹𑇺𑇻𑇼𑇽𑇾𑇿𑈀𑈁𑈂𑈃𑈄𑈅𑈆𑈇𑈈𑈉𑈊𑈋𑈌𑈍𑈎𑈏𑈐𑈑𑈒𑈓𑈔𑈕𑈖𑈗𑈘𑈙𑈚𑈛𑈜𑈝𑈞𑈟𑈠𑈡𑈢𑈣𑈤𑈥𑈦𑈧𑈨𑈩𑈪𑈫𑈬𑈭𑈮𑈯𑈰𑈱𑈲𑈳𑈴𑈶𑈵𑈷𑈸𑈹𑈺𑈻𑈼𑈽𑈾𑈿𑉀𑉁𑉂𑉃𑉄𑉅𑉆𑉇𑉈𑉉𑉊𑉋𑉌𑉍𑉎𑉏𑉐𑉑𑉒𑉓𑉔𑉕𑉖𑉗𑉘𑉙𑉚𑉛𑉜𑉝𑉞𑉟𑉠𑉡𑉢𑉣𑉤𑉥𑉦𑉧𑉨𑉩𑉪𑉫𑉬𑉭𑉮𑉯𑉰𑉱𑉲𑉳𑉴𑉵𑉶𑉷𑉸𑉹𑉺𑉻𑉼𑉽𑉾𑉿𑊀𑊁𑊂𑊃𑊄𑊅𑊆𑊇𑊈𑊉𑊊𑊋𑊌𑊍𑊎𑊏𑊐𑊑𑊒𑊓𑊔𑊕𑊖𑊗𑊘𑊙𑊚𑊛𑊜𑊝𑊞𑊟𑊠𑊡𑊢𑊣𑊤𑊥𑊦𑊧𑊨𑊩𑊪𑊫𑊬𑊭𑊮𑊯𑊰𑊱𑊲𑊳𑊴𑊵𑊶𑊷𑊸𑊹𑊺𑊻𑊼𑊽𑊾𑊿𑋀𑋁𑋂𑋃𑋄𑋅𑋆𑋇𑋈𑋉𑋊𑋋𑋌𑋍𑋎𑋏𑋐𑋑𑋒𑋓𑋔𑋕𑋖𑋗𑋘𑋙𑋚𑋛𑋜𑋝𑋞𑋟𑋠𑋡𑋢𑋣𑋤𑋥𑋦𑋧𑋨𑋩𑋪𑋫𑋬𑋭𑋮𑋯𑋰𑋱𑋲𑋳𑋴𑋵𑋶𑋷𑋸𑋹𑋺𑋻𑋼𑋽𑋾𑋿𑌀𑌁𑌂𑌃𑌄𑌅𑌆𑌇𑌈𑌉𑌊𑌋𑌌𑌍𑌎𑌏𑌐𑌑𑌒𑌓𑌔𑌕𑌖𑌗𑌘𑌙𑌚𑌛𑌜𑌝𑌞𑌟𑌠𑌡𑌢𑌣𑌤𑌥𑌦𑌧𑌨𑌩𑌪𑌫𑌬𑌭𑌮𑌯𑌰𑌱𑌲𑌳𑌴𑌵𑌶𑌷𑌸𑌹𑌺𑌻𑌼𑌽𑌾𑌿𑍀𑍁𑍂𑍃𑍄𑍅𑍆𑍇𑍈𑍉𑍊𑍋𑍌𑍍𑍎𑍏𑍐𑍑𑍒𑍓𑍔𑍕𑍖𑍗𑍘𑍙𑍚𑍛𑍜𑍝𑍞𑍟𑍠𑍡𑍢𑍣𑍤𑍥𑍦𑍧𑍨𑍩𑍪𑍫𑍬𑍭𑍮𑍯𑍰𑍱𑍲𑍳𑍴𑍵𑍶𑍷𑍸𑍹𑍺𑍻𑍼𑍽𑍾𑍿𑎀𑎁𑎂𑎃𑎄𑎅𑎆𑎇𑎈𑎉𑎊𑎋𑎌𑎍𑎎𑎏𑎐𑎑𑎒𑎓𑎔𑎕𑎖𑎗𑎘𑎙𑎚𑎛𑎜𑎝𑎞𑎟𑎠𑎡𑎢𑎣𑎤𑎥𑎦𑎧𑎨𑎩𑎪𑎫𑎬𑎭𑎮𑎯𑎰𑎱𑎲𑎳𑎴𑎵𑎶𑎷𑎸𑎹𑎺𑎻𑎼𑎽𑎾𑎿𑏀𑏁𑏂𑏃𑏄𑏅𑏆𑏇𑏈𑏉𑏊𑏋𑏌𑏍𑏎𑏏𑏐𑏑𑏒𑏓𑏔𑏕𑏖𑏗𑏘𑏙𑏚𑏛𑏜𑏝𑏞𑏟𑏠𑏡𑏢𑏣𑏤𑏥𑏦𑏧𑏨𑏩𑏪𑏫𑏬𑏭𑏮𑏯𑏰𑏱𑏲𑏳𑏴𑏵𑏶𑏷𑏸𑏹𑏺𑏻𑏼𑏽𑏾𑏿𑐀𑐁𑐂𑐃𑐄𑐅𑐆𑐇𑐈𑐉𑐊𑐋𑐌𑐍𑐎𑐏𑐐𑐑𑐒𑐓𑐔𑐕𑐖𑐗𑐘𑐙𑐚𑐛𑐜𑐝𑐞𑐟𑐠𑐡𑐢𑐣𑐤𑐥𑐦𑐧𑐨𑐩𑐪𑐫𑐬𑐭𑐮𑐯𑐰𑐱𑐲𑐳𑐴𑐵𑐶𑐷𑐸𑐹𑐺𑐻𑐼𑐽𑐾𑐿𑑀𑑁𑑂𑑃𑑄𑑅𑑆𑑇𑑈𑑉𑑊𑑋𑑌𑑍𑑎𑑏𑑐𑑑𑑒𑑓𑑔𑑕𑑖𑑗𑑘𑑙𑑚𑑛𑑜𑑝𑑞𑑟𑑠𑑡𑑢𑑣𑑤𑑥𑑦𑑧𑑨𑑩𑑪𑑫𑑬𑑭𑑮𑑯𑑰𑑱𑑲𑑳𑑴𑑵𑑶𑑷𑑸𑑹𑑺𑑻𑑼𑑽𑑾𑑿𑒀𑒁𑒂𑒃𑒄𑒅𑒆𑒇𑒈𑒉𑒊𑒋𑒌𑒍𑒎𑒏𑒐𑒑𑒒𑒓𑒔𑒕𑒖𑒗𑒘𑒙𑒚𑒛𑒜𑒝𑒞𑒟𑒠𑒡𑒢𑒣𑒤𑒥𑒦𑒧𑒨𑒩𑒪𑒫𑒬𑒭𑒮𑒯𑒰𑒱𑒲𑒳𑒴𑒵𑒶𑒷𑒸𑒻𑒻𑒼𑒽𑒾𑒿𑓀𑓁𑓃𑓂𑓄𑓅𑓆𑓇𑓈𑓉𑓊𑓋𑓌𑓍𑓎𑓏𑓐𑓑𑓒𑓓𑓔𑓕𑓖𑓗𑓘𑓙𑓚𑓛𑓜𑓝𑓞𑓟𑓠𑓡𑓢𑓣𑓤𑓥𑓦𑓧𑓨𑓩𑓪𑓫𑓬𑓭𑓮𑓯𑓰𑓱𑓲𑓳𑓴𑓵𑓶𑓷𑓸𑓹𑓺𑓻𑓼𑓽𑓾𑓿𑔀𑔁𑔂𑔃𑔄𑔅𑔆𑔇𑔈𑔉𑔊𑔋𑔌𑔍𑔎𑔏𑔐𑔑𑔒𑔓𑔔𑔕𑔖𑔗𑔘𑔙𑔚𑔛𑔜𑔝𑔞𑔟𑔠𑔡𑔢𑔣𑔤𑔥𑔦𑔧𑔨𑔩𑔪𑔫𑔬𑔭𑔮𑔯𑔰𑔱𑔲𑔳𑔴𑔵𑔶𑔷𑔸𑔹𑔺𑔻𑔼𑔽𑔾𑔿𑕀𑕁𑕂𑕃𑕄𑕅𑕆𑕇𑕈𑕉𑕊𑕋𑕌𑕍𑕎𑕏𑕐𑕑𑕒𑕓𑕔𑕕𑕖𑕗𑕘𑕙𑕚𑕛𑕜𑕝𑕞𑕟𑕠𑕡𑕢𑕣𑕤𑕥𑕦𑕧𑕨𑕩𑕪𑕫𑕬𑕭𑕮𑕯𑕰𑕱𑕲𑕳𑕴𑕵𑕶𑕷𑕸𑕹𑕺𑕻𑕼𑕽𑕾𑕿𑖀𑖁𑖂𑖃𑖄𑖅𑖆𑖇𑖈𑖉𑖊𑖋𑖌𑖍𑖎𑖏𑖐𑖑𑖒𑖓𑖔𑖕𑖖𑖗𑖘𑖙𑖚𑖛𑖜𑖝𑖞𑖟𑖠𑖡𑖢𑖣𑖤𑖥𑖦𑖧𑖨𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑗀𑖿𑗁𑗂𑗃𑗄𑗅𑗆𑗇𑗈𑗉𑗊𑗋𑗌𑗍𑗎𑗏𑗐𑗑𑗒𑗓𑗔𑗕𑗖𑗗𑗘𑗙𑗚𑗛𑗜𑗝𑗞𑗟𑗠𑗡𑗢𑗣𑗤𑗥𑗦𑗧𑗨𑗩𑗪𑗫𑗬𑗭𑗮𑗯𑗰𑗱𑗲𑗳𑗴𑗵𑗶𑗷𑗸𑗹𑗺𑗻𑗼𑗽𑗾𑗿𑘀𑘁𑘂𑘃𑘄𑘅𑘆𑘇𑘈𑘉𑘊𑘋𑘌𑘍𑘎𑘏𑘐𑘑𑘒𑘓𑘔𑘕𑘖𑘗𑘘𑘙𑘚𑘛𑘜𑘝𑘞𑘟𑘠𑘡𑘢𑘣𑘤𑘥𑘦𑘧𑘨𑘩𑘪𑘫𑘬𑘭𑘮𑘯𑘰𑘱𑘲𑘳𑘴𑘵𑘶𑘷𑘸𑘹𑘺𑘻𑘼𑘽𑘾𑘿𑙀𑙁𑙂𑙃𑙄𑙅𑙆𑙇𑙈𑙉𑙊𑙋𑙌𑙍𑙎𑙏𑙐𑙑𑙒𑙓𑙔𑙕𑙖𑙗𑙘𑙙𑙚𑙛𑙜𑙝𑙞𑙟𑙠𑙡𑙢𑙣𑙤𑙥𑙦𑙧𑙨𑙩𑙪𑙫𑙬𑙭𑙮𑙯𑙰𑙱𑙲𑙳𑙴𑙵𑙶𑙷𑙸𑙹𑙺𑙻𑙼𑙽𑙾𑙿𑚀𑚁𑚂𑚃𑚄𑚅𑚆𑚇𑚈𑚉𑚊𑚋𑚌𑚍𑚎𑚏𑚐𑚑𑚒𑚓𑚔𑚕𑚖𑚗𑚘𑚙𑚚𑚛𑚜𑚝𑚞𑚟𑚠𑚡𑚢𑚣𑚤𑚥𑚦𑚧𑚨𑚩𑚪𑚫𑚬𑚭𑚮𑚯𑚰𑚱𑚲𑚳𑚴𑚵𑚷𑚶𑚸𑚹𑚺𑚻𑚼𑚽𑚾𑚿𑛀𑛁𑛂𑛃𑛄𑛅𑛆𑛇𑛈𑛉𑛊𑛋𑛌𑛍𑛎𑛏𑛐𑛑𑛒𑛓𑛔𑛕𑛖𑛗𑛘𑛙𑛚𑛛𑛜𑛝𑛞𑛟𑛠𑛡𑛢𑛣𑛤𑛥𑛦𑛧𑛨𑛩𑛪𑛫𑛬𑛭𑛮𑛯𑛰𑛱𑛲𑛳𑛴𑛵𑛶𑛷𑛸𑛹𑛺𑛻𑛼𑛽𑛾𑛿𑜀𑜁𑜂𑜃𑜄𑜅𑜆𑜇𑜈𑜉𑜊𑜋𑜌𑜍𑜎𑜏𑜐𑜑𑜒𑜓𑜔𑜕𑜖𑜗𑜘𑜙𑜚𑜛𑜜𑜝𑜞𑜟𑜠𑜡𑜢𑜣𑜤𑜥𑜦𑜧𑜨𑜩𑜪𑜫𑜬𑜭𑜮𑜯𑜰𑜱𑜲𑜳𑜴𑜵𑜶𑜷𑜸𑜹𑜺𑜻𑜼𑜽𑜾𑜿𑝀𑝁𑝂𑝃𑝄𑝅𑝆𑝇𑝈𑝉𑝊𑝋𑝌𑝍𑝎𑝏𑝐𑝑𑝒𑝓𑝔𑝕𑝖𑝗𑝘𑝙𑝚𑝛𑝜𑝝𑝞𑝟𑝠𑝡𑝢𑝣𑝤𑝥𑝦𑝧𑝨𑝩𑝪𑝫𑝬𑝭𑝮𑝯𑝰𑝱𑝲𑝳𑝴𑝵𑝶𑝷𑝸𑝹𑝺𑝻𑝼𑝽𑝾𑝿𑞀𑞁𑞂𑞃𑞄𑞅𑞆𑞇𑞈𑞉𑞊𑞋𑞌𑞍𑞎𑞏𑞐𑞑𑞒𑞓𑞔𑞕𑞖𑞗𑞘𑞙𑞚𑞛𑞜𑞝𑞞𑞟𑞠𑞡𑞢𑞣𑞤𑞥𑞦𑞧𑞨𑞩𑞪𑞫𑞬𑞭𑞮𑞯𑞰𑞱𑞲𑞳𑞴𑞵𑞶𑞷𑞸𑞹𑞺𑞻𑞼𑞽𑞾𑞿𑟀𑟁𑟂𑟃𑟄𑟅𑟆𑟇𑟈𑟉𑟊𑟋𑟌𑟍𑟎𑟏𑟐𑟑𑟒𑟓𑟔𑟕𑟖𑟗𑟘𑟙𑟚𑟛𑟜𑟝𑟞𑟟𑟠𑟡𑟢𑟣𑟤𑟥𑟦𑟧𑟨𑟩𑟪𑟫𑟬𑟭𑟮𑟯𑟰𑟱𑟲𑟳𑟴𑟵𑟶𑟷𑟸𑟹𑟺𑟻𑟼𑟽𑟾𑟿𑠀𑠁𑠂𑠃𑠄𑠅𑠆𑠇𑠈𑠉𑠊𑠋𑠌𑠍𑠎𑠏𑠐𑠑𑠒𑠓𑠔𑠕𑠖𑠗𑠘𑠙𑠚𑠛𑠜𑠝𑠞𑠟𑠠𑠡𑠢𑠣𑠤𑠥𑠦𑠧𑠨𑠩𑠪𑠫𑠬𑠭𑠮𑠯𑠰𑠱𑠲𑠳𑠴𑠵𑠶𑠷𑠸𑠺𑠹𑠻𑠼𑠽𑠾𑠿𑡀𑡁𑡂𑡃𑡄𑡅𑡆𑡇𑡈𑡉𑡊𑡋𑡌𑡍𑡎𑡏𑡐𑡑𑡒𑡓𑡔𑡕𑡖𑡗𑡘𑡙𑡚𑡛𑡜𑡝𑡞𑡟𑡠𑡡𑡢𑡣𑡤𑡥𑡦𑡧𑡨𑡩𑡪𑡫𑡬𑡭𑡮𑡯𑡰𑡱𑡲𑡳𑡴𑡵𑡶𑡷𑡸𑡹𑡺𑡻𑡼𑡽𑡾𑡿𑢀𑢁𑢂𑢃𑢄𑢅𑢆𑢇𑢈𑢉𑢊𑢋𑢌𑢍𑢎𑢏𑢐𑢑𑢒𑢓𑢔𑢕𑢖𑢗𑢘𑢙𑢚𑢛𑢜𑢝𑢞𑢟𑢠𑢡𑢢𑢣𑢤𑢥𑢦𑢧𑢨𑢩𑢪𑢫𑢬𑢭𑢮𑢯𑢰𑢱𑢲𑢳𑢴𑢵𑢶𑢷𑢸𑢹𑢺𑢻𑢼𑢽𑢾𑢿𑣀𑣁𑣂𑣃𑣄𑣅𑣆𑣇𑣈𑣉𑣊𑣋𑣌𑣍𑣎𑣏𑣐𑣑𑣒𑣓𑣔𑣕𑣖𑣗𑣘𑣙𑣚𑣛𑣜𑣝𑣞𑣟𑣠𑣡𑣢𑣣𑣤𑣥𑣦𑣧𑣨𑣩𑣪𑣫𑣬𑣭𑣮𑣯𑣰𑣱𑣲𑣳𑣴𑣵𑣶𑣷𑣸𑣹𑣺𑣻𑣼𑣽𑣾𑣿𑤀𑤁𑤂𑤃𑤄𑤅𑤆𑤇𑤈𑤉𑤊𑤋𑤌𑤍𑤎𑤏𑤐𑤑𑤒𑤓𑤔𑤕𑤖𑤗𑤘𑤙𑤚𑤛𑤜𑤝𑤞𑤟𑤠𑤡𑤢𑤣𑤤𑤥𑤦𑤧𑤨𑤩𑤪𑤫𑤬𑤭𑤮𑤯𑤰𑤱𑤲𑤳𑤴𑤵𑤶𑤷𑤸𑤹𑤺𑤻𑤼𑤽𑤾𑤿𑥀𑥁𑥂𑥃𑥄𑥅𑥆𑥇𑥈𑥉𑥊𑥋𑥌𑥍𑥎𑥏𑥐𑥑𑥒𑥓𑥔𑥕𑥖𑥗𑥘𑥙𑥚𑥛𑥜𑥝𑥞𑥟𑥠𑥡𑥢𑥣𑥤𑥥𑥦𑥧𑥨𑥩𑥪𑥫𑥬𑥭𑥮𑥯𑥰𑥱𑥲𑥳𑥴𑥵𑥶𑥷𑥸𑥹𑥺𑥻𑥼𑥽𑥾𑥿𑦀𑦁𑦂𑦃𑦄𑦅𑦆𑦇𑦈𑦉𑦊𑦋𑦌𑦍𑦎𑦏𑦐𑦑𑦒𑦓𑦔𑦕𑦖𑦗𑦘𑦙𑦚𑦛𑦜𑦝𑦞𑦟𑦠𑦡𑦢𑦣𑦤𑦥𑦦𑦧𑦨𑦩𑦪𑦫𑦬𑦭𑦮𑦯𑦰𑦱𑦲𑦳𑦴𑦵𑦶𑦷𑦸𑦹𑦺𑦻𑦼𑦽𑦾𑦿𑧀𑧁𑧂𑧃𑧄𑧅𑧆𑧇𑧈𑧉𑧊𑧋𑧌𑧍𑧎𑧏𑧐𑧑𑧒𑧓𑧔𑧕𑧖𑧗𑧘𑧙𑧚𑧛𑧜𑧝𑧞𑧟𑧠𑧡𑧢𑧣𑧤𑧥𑧦𑧧𑧨𑧩𑧪𑧫𑧬𑧭𑧮𑧯𑧰𑧱𑧲𑧳𑧴𑧵𑧶𑧷𑧸𑧹𑧺𑧻𑧼𑧽𑧾𑧿𑨀𑨁𑨂𑨃𑨄𑨅𑨆𑨇𑨈𑨉𑨊𑨋𑨌𑨍𑨎𑨏𑨐𑨑𑨒𑨓𑨔𑨕𑨖𑨗𑨘𑨙𑨚𑨛𑨜𑨝𑨞𑨟𑨠𑨡𑨢𑨣𑨤𑨥𑨦𑨧𑨨𑨩𑨪𑨫𑨬𑨭𑨮𑨯𑨰𑨱𑨲𑨳𑨴𑨵𑨶𑨷𑨸𑨹𑨺𑨻𑨼𑨽𑨾𑨿𑩀𑩁𑩂𑩃𑩄𑩅𑩆𑩇𑩈𑩉𑩊𑩋𑩌𑩍𑩎𑩏𑩐𑩑𑩒𑩓𑩔𑩕𑩖𑩗𑩘𑩙𑩚𑩛𑩜𑩝𑩞𑩟𑩠𑩡𑩢𑩣𑩤𑩥𑩦𑩧𑩨𑩩𑩪𑩫𑩬𑩭𑩮𑩯𑩰𑩱𑩲𑩳𑩴𑩵𑩶𑩷𑩸𑩹𑩺𑩻𑩼𑩽𑩾𑩿𑪀𑪁𑪂𑪃𑪄𑪅𑪆𑪇𑪈𑪉𑪊𑪋𑪌𑪍𑪎𑪏𑪐𑪑𑪒𑪓𑪔𑪕𑪖𑪗𑪘𑪙𑪚𑪛𑪜𑪝𑪞𑪟𑪠𑪡𑪢𑪣𑪤𑪥𑪦𑪧𑪨𑪩𑪪𑪫𑪬𑪭𑪮𑪯𑪰𑪱𑪲𑪳𑪴𑪵𑪶𑪷𑪸𑪹𑪺𑪻𑪼𑪽𑪾𑪿𑫀𑫁𑫂𑫃𑫄𑫅𑫆𑫇𑫈𑫉𑫊𑫋𑫌𑫍𑫎𑫏𑫐𑫑𑫒𑫓𑫔𑫕𑫖𑫗𑫘𑫙𑫚𑫛𑫜𑫝𑫞𑫟𑫠𑫡𑫢𑫣𑫤𑫥𑫦𑫧𑫨𑫩𑫪𑫫𑫬𑫭𑫮𑫯𑫰𑫱𑫲𑫳𑫴𑫵𑫶𑫷𑫸𑫹𑫺𑫻𑫼𑫽𑫾𑫿𑬀𑬁𑬂𑬃𑬄𑬅𑬆𑬇𑬈𑬉𑬊𑬋𑬌𑬍𑬎𑬏𑬐𑬑𑬒𑬓𑬔𑬕𑬖𑬗𑬘𑬙𑬚𑬛𑬜𑬝𑬞𑬟𑬠𑬡𑬢𑬣𑬤𑬥𑬦𑬧𑬨𑬩𑬪𑬫𑬬𑬭𑬮𑬯𑬰𑬱𑬲𑬳𑬴𑬵𑬶𑬷𑬸𑬹𑬺𑬻𑬼𑬽𑬾𑬿𑭀𑭁𑭂𑭃𑭄𑭅𑭆𑭇𑭈𑭉𑭊𑭋𑭌𑭍𑭎𑭏𑭐𑭑𑭒𑭓𑭔𑭕𑭖𑭗𑭘𑭙𑭚𑭛𑭜𑭝𑭞𑭟𑭠𑭡𑭢𑭣𑭤𑭥𑭦𑭧𑭨𑭩𑭪𑭫𑭬𑭭𑭮𑭯𑭰𑭱𑭲𑭳𑭴𑭵𑭶𑭷𑭸𑭹𑭺𑭻𑭼𑭽𑭾𑭿𑮀𑮁𑮂𑮃𑮄𑮅𑮆𑮇𑮈𑮉𑮊𑮋𑮌𑮍𑮎𑮏𑮐𑮑𑮒𑮓𑮔𑮕𑮖𑮗𑮘𑮙𑮚𑮛𑮜𑮝𑮞𑮟𑮠𑮡𑮢𑮣𑮤𑮥𑮦𑮧𑮨𑮩𑮪𑮫𑮬𑮭𑮮𑮯𑮰𑮱𑮲𑮳𑮴𑮵𑮶𑮷𑮸𑮹𑮺



o v    o cch    d ch    D dh    H a

$\eta$      $k h$      $\zeta$      $p$      $J$      $y$      $\rho$      $s$      $\omega$      $q h$

More than forty alphabets may be seen, placed for comparison on a single sheet, all taken from ancient inscriptions; and

But the skill of the inventor is seen less in the forms adopted, than in the system that prevails throughout the alphabet.

The letters were manifestly formed with regard to the organs that enunciated them. Hence the cerebrals and dentals appear to have been made to correspond with each other. Thus:

○ *th*, was the cerebral:      ⊙ *th*, the dental

$$\begin{array}{ccccccc} \vdots & d & & \dots & & \vdots & d \\ & & & & & & \end{array}$$

$\text{♩ } dh \quad \dots \quad \text{♩ } dh \quad \dots$

$$\mathbb{I}_{\underline{n}} \quad \dots \quad \mathbb{I}_{\underline{n}} \quad \dots$$

The nasal  $n$ , is varied from a common form thus :

The guttural was  $\begin{bmatrix} nq \end{bmatrix}$  The palatal  $\begin{bmatrix} ny \end{bmatrix}$

The cerebral  $\perp n$       The dental  $\perp n$

Prinsep remarked; "There is a remarkable analogy of form in the semivowels *r l y* |  $\downarrow$   $\downarrow$  which tends to prove their having been formed on a constant principle. The *h*  $\downarrow$  is but the *l*  $\downarrow$  reversed."\* He observes again, that the aspirates and the smooth mutes have been mainly formed from each other; and it is worthy of remark, that the aspirate, when formed from the unaspirated letter, always take an addition, Thus:

$\oint ch$  takes an additional half circle to form  $\oint chh$ . So also

(*t* ... .. *O th.* And

$\hookrightarrow p$  takes a turn at its extremity to make  $\hookrightarrow ph$ . From

7 *kh* appears to have been made irregularly 6 *gh*.

\* Journal of Asiatic Society of Bengal, June, 1857.

The mode of denoting vowels, when following consonants, was incomparably more simple and definite, than the mode adopted in any of the westren alphabets. A consonant alone, had a short *a* understood. To make a long *á*, a line was drawn to the right,

As:     $\neg$  *khá*     $\in$  *tá*

To mark *e*, the line was drawn to the left,

As:     $\neg$  *ge*     $\subset$  *te*

Both lines were used to denote *o*,

As:     $\neg$  *gho*     $\neg$  *yo*

A perpendicular line was drawn on the top of the letter to make short *i*, and two for long *í*, As:

$\neg$  *mí*     $\neg$  *jí*     $\neg$  *rí*     $\neg$  *rí*

U and *ú* were formed in a similar manner by lines drawn at the bottom of the letter, as:

$\neg$  *pu*     $\neg$  *phú*     $\neg$  *bu*     $\neg$  *yú*

Occasionally *u* was made by drawing the line horizontally, instead of perpendicularly; and both modes may be sometimes seen in the same line, as:     $\neg$  *tu*     $\neg$  *du*

### AGE OF THE ALPHABET.

Nothing is known of the time when the alphabet was invented, but it is certain from all tradition that it was in use before the days of Gaudama. On the other hand, it appears probable that it was formed after letters were in use in Assyria, for the inventor seems to have been acquainted with a square or rectangular alphabet that has been called the "Nimroud Enchorial", of which Mr. Thomas published an inscription\*; for the general appearance of the character is much more like Pali, than any other anterior to Asoka's edicts. The following specimens are identical:

$\neg$   $\square$   $\neg$   $\neg$   $\neg$   $\neg$   $\neg$   $\neg$   $\neg$

But other forms show a decided affinity with the cuneiform character, so the Pali alphabet must have originated after the formation of the cuneiform character, but not later than the sixth century before the Christian era.

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\* Journal of Asiatic Society of Bengal, January, 1850.

## MODERN ALPHABET.

Like the Phœnician, the Pali letters seem to have been soon subjected to change; but the changes are few of them improvements. Prinsep has given an instructive plate, showing the changes that had been made in the character at different periods, from the alphabet of Asoka's edicts to the modern Sanskrit, and square Pali of Burmah.\*

The oldest form of the alphabet that has been found on the eastern side of the Bay of Bengal, is in an inscription on a rock at the mouth of the river at Singapore, but it is so illegible that nothing can be made out of it beyond a few letters, and that the letters are not more modern, than the forms in use in the second century of the Christian era.

The oldest legible inscriptions were found by Col. Low: one in the northern part of Province Wellesley, and the other south of this, east of Penang. † Prinsep wrote: ‡ "The style of the letter is nearly that of the Allahabad No. 2." It seems to be of the same age as that of the Amravati inscription.§ Both are characterized by a small curve over the letter, which appears to have been soon changed into a straight line, as in the Allahabad No. 2.

This may be regarded as the character in which the Buddhist literature was introduced to the Eastern coast; and is the origin of the present Burmese and Talaing alphabets. It was in use, according to Prinsep, in the fifth century, anterior to a new form which prevailed in the seventh century; and which was carried with Buddhism into Tibet.

Buddhaghosa, according to Burmese authorities, brought the Pali books to Pegu in the fifth century, at the time this alphabet was used in India, and having been found actually engraven on rocks near the borders of southern Burmah; the evidence harmonizes.

The forms of the Burman and Talaing characters afford further testimony to the fact, for they are more easily traced to the alphabet of that age than to any other. At the time the Amravati inscription was made, the short *i*, when following a consonant, had been changed from a straight line to a circle; and the long *i*

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\*Journal of Asiatic Society of Bengal, March 1838, Plate XIII  
 †Ibid, July 1848 plate IV; and Vol. IV, plate III. ‡Ibid, July 1843  
 §Ibid, March 1837, plate XI.

was designated by a circle with a dot in it; both of which have been retained in the Burmese and Talaing to the present day, while they ceased to be used in the Sanskrit before the seventh century. In like manner, the *e*, the *é*, and the *o*, were changed to curves down the side of the letter; the way they are now written in all the alphabets on the Eastern coast.

In the modern Sanskrit, an oblique straight line is drawn under a consonant, to indicate that the inherent vowel is destroyed, and the consonant is final. At the time the Amravati inscription was made, the same thing was denoted by a slightly curved stroke above the letter, turning to the right; and this is precisely the present Burmese mode of *thating*, or killing, the vowel of a final consonant. So also the symbols representing *r* and *ṛ* when combined with a preceding consonant, were nearly the same in Amravati that they are now in Burman.

In the Amravati, the long arms of several of the letters were cut off so as to bring them very near the corresponding Burmese character. Thus:

𑀓 became 𑀔 𑀕 became 𑀖 𑀗 became 𑀘 𑀙 became 𑀚 𑀛 became 𑀜 𑀝 became 𑀞

Several other Burman letters are merely the rounded or otherwise slightly varied forms of Asoka's characters, as:

𑀡 *g* 𑀢 *ng* 𑀣 *chh* 𑀤 *j* 𑀥 *dh* 𑀦 *d* 𑀧 *dh* 𑀨 *b* 𑀩 *r* 𑀪 *e*  
𑀫 𑀬 𑀭 𑀮 𑀯 𑀰 𑀱 𑀲 𑀳 𑀴

It may be affirmed then without fear of contradiction, that there is no modern alphabet which approaches the old Pali character so nearly as the Burmese, and that there is therefore no character in which Pali is now written, so well entitled to be called the Pali character, as the square Pali of Burmah.

The age of the Amravati inscription has not been ascertained, but the letters bear a strong resemblance to the character on copper plate grants dated at the close of A. D. 400. Prof. Dowson on these grants,\* and Mr. Thomas on the coins of Kranander,† have both shown that different forms of writing existed contemporaneously, but since this date synchronizes nearly with the date of the introduction of Buddhism into Burmah, they confirm each other.

\*Jour. Royal Asiatic Society: N. S. Vol. I. page 247. †Ibid 447

## THE PALI LANGUAGE.

According to some of the Pali books, the Magadha language is the language spoken by the people of Magadha, the Sakata\* by the people of Sakeṭa†, or Oide, defined by native interpreters as Sanskrit, while Pali is not the language of any tribe of men but the language of the Buddhas.

As the last Buddha was a native of Magadha, Pali and Magadha are usually regarded as the same language, and it is often called Pali-Magadha;‡ but some of the books make a very marked distinction, representing Pali as the original language of the Gods, or Buddhas, and Magadha as the original language of men.

In one book||, Gaudama goes back to the origin of the universe before the first Buddha had appeared, and he represents the creator as a female, who, after she had created animals, and appointed them their several abodes, gave them names. Nine of those names are given, which are all Pali, and it is added that this language, without giving it any name, was the first language spoken, and when Buddhas subsequently appeared, they every one in succession preached in it.

After animals were created, this divine personage, or Goddess created three human beings, a male, a female, and a neuter. The neuter was neglected, and it killed its brother, the male, through envy; but three children were left behind, and to these three were born seven sons and six daughters. The parents brought different animals to their children to play with, and the several words that the children uttered on beholding them, became the names of those animals, and they are, Gaudama says, in the present Magadha language, the words in common use to designate those animals. The following are specimens:

Pali.	Magadha.		Pali.	Magadha.	
<i>Sasa</i>	<i>Mo</i>	a hare.	<i>Assa</i>	<i>Sangā</i>	a horse *
သသ	မော		အသ	သင်္ဂါ	
<i>Supava</i>	<i>San</i>	a monkey	<i>Supa</i>	<i>Sach</i>	a dog
သုပဝ	သနံ		သုဗ	သင်	
<i>Kuku</i>	<i>Ro</i>	a fowl,	<i>Byakkho</i>	<i>Yi</i>	a tiger,
ကုကု	ရော		ဗျက္ခော	ယိ	

\* သဇာတု † သဒကတု ‡ ပါလိမဂဂ || မူလမူလိ

In harmony with the above representation, *Jina-vachana*, "the language of the Jina" or Eulalia, is every where found in the Pali texts, for what is denominated by the interpreters Pali. Pali is never found in the old texts, but is used like a vernacular word to define *Jina-vachana* whenever it occurs in the texts.

### DERIVATION OF THE WORD PALI.

The derivation and signification of the word *Pali* has been a matter of no little controversy, since it was first brought to Europe by Laloubre, who was Envoy to Siam for Louis XIV. in 1687 and 1688.\*

A class of writers, following the sound, have referred the word to Pelasa, an ancient Sanskrit name of Behar or Magadha, to Palli a village, to Pali a tower or fort, to Palestine, to the Palestine hills, and to Pehlve. The best modern Pali scholars reject all these derivations, but they differ among themselves as to the true one.

Turnour defined Pali by "Original text, regularity." Alwis controverts this statement, and says: "Nor does it mean root or original.—The word Pali originally signified a line, row, range." The two definitions are not incompatible with each other. Both may be true.

Turnour was undoubtedly well aware that the etymology of the word was *line*; but etymology does not always give the signification of a word, or the meaning of *tragedy* would be "a song of a goat"; that is determined by the usage.

Judson in his Burmese Dictionary, defines *pāṭṭ*, Pali *pāṭhaṭṭ*, "An original text or reading"; and the translator of a Pali book said to be Buddhaghosa, defines *pāṭha* by Pali. When a word is repeated in the Pali text, he says: "It is in the *pāṭha* or Pali". Although the word is undoubtedly Pali in modern usage, yet it would not be Pali in the usage of the writer, unless it were found in the *pāṭha*, or original text. Turnour then is well sustained in his definition by Buddhaghosa, and Dr. Judson.

Pali, in its present usage, appears to have originated with the Buddhist interpreters, after the original writings were translated into the vernaculars; and was made to denote the original text,

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\*See "ESSAI SUR LE PALI, par E. Burnouf et—Page 6

just as exegetical writers in English, use "*Original*" and *Original Language* in their notes, when referring to the Greek and Hebrew Scriptures. A somewhat parallel case is found in the word *Peshito* which etymologically signifies *simple*, but which is constantly used in the signification of the Syriac language.

It may be objected to the modern origin of this usage of Pali that the word is found in Asoka's inscriptions. Alwis writes: "HEVAN CHA HEVAN CHA ME PÁLITO VADETHA. "Thus, thus, shall ye cause to be read my Páliyo or edicts."\*

This however is not the reading of Asoka's inscription, but the reading of Spiegel's Sanskrit transcript.† There is no ME or MY in the text, no long á after the p, or r, the vowel after d is not e but á, and it is altogether uncertain about the character ञ being l. It may be r. The sentence is from the inscription around the shaft of Feroz's Lat and, reads:

हेवं च हेवं च मे पालियो वादेथ

*Hevan cha hevan cha pariyovaddtha.*

And thus, and thus, instruct [to] the end.

*Pariya*, in Pali, signifies the end or termination.

*Vada*, is the verb to speak, here in the third person plural, but with the preposition *ava*. changed to *o* in composition, it signifies to teach. The two written in full, would be *pariya ovaddtha*‡, but by the rules of Permutation the initial vowel of the second word is combined with the last of the first word, and the whole is written: *pariyovaddtha*.§

The rendering given above is substantially the same as that first given by Prinsep: "In such wise do ye address on all sides the people united in religion."||

It remains to be noted, what seems to have escaped the attention of previous writers, that the native lexicographers trace the etymology of the word Pali back of the derivative noun *páli* 'a line', to the verbal root *pá* 'to preserve, take care of', and say that this is the signification of the word *Páli*, and is applied to the Pali

\*Alwis' Pali Grammar page IV.

† हेवं च हेवं च मे पालियो वादेथ.

‡Liber de officiis Sacerdotum Buddhicorum, page V.

§ पालियो वादेथ

||Journal of Asiatic Society of Bengal, July, 1837.

language, because in it are preserved the discourses of the Buddhas. They write:

*Atthan páti rakkhati iti tasmá páti.*

အတ္ထံပါတိရက္ခတိ ဣတိတသ္မာပံနိ

"The signification, it guards preserves, so on this account Pali."

### EXTENSION OF THE PALI LANGUAGE.

At present Pali is a dead language found only in Buddhist books in Ceylon, Farther India, and China; but inscriptions in dialects of Pali, dating back to the third century before the Christian era have been found in Orissa, Behar, Ailahabad, Delhi, the Punjab, Guzerat, and Afghanistan; and the kings of Bactria used it on one side of their coins, while they inscribed Greek on the other.

In north-western India the language was written contemporaneously in two widely different alphabets, one Aryan and the other Shemitic. The coins of Krananda, who reigned in Palibrotha, at the time, it is supposed, that Alexander came to India, are found in great numbers with Indian Pali on one side, and Shemitic Pali on the other in a character nearly allied to the Phœnician found on bricks from Nineveh. Thus it is certain that some two thousand years ago, Pali was used from Calcutta to Cabul, written side by side now with Greek, and anon with Phœnician.

The inference has hence been drawn, that Pali was once the vernacular dialect of all northern India, from the Bay of Bengal to the Gulph of Cutch; and from Cuttack to Cabul. But this is quite incredible, for that wide region, from the earliest historic times, has been inhabited by many different tribes, speaking widely different dialects.

We must resort to some other hypothesis to account for the extensive use of Pali in official documents intended to be read by the people. For the lack of more trustworthy materials, we may take, as having a probable foundation in truth, a myth related in the Buddhist books. Gaudama found the truth of the adage, that a prophet has no honor in his own country. When he first preached to his relatives in their vernacular language, they derided him, and said the preceding Buddhas had always preached in Pali, while he could speak to them only in the vulgar tongue; from which they drew the inference that he was no Buddha.



"Then Gaudama thought again, and said 'Taking *attha sansakita pakāraṇā*\* the learned Sanskrit book or writings, to make them of no account, I will teach in the language of antiquity, that is to say in *attha pāli sansakita pakāraṇā*† the language of the learned Pali-Sanskrit books;—Thus having determined, he preached in the language of the Sanskrit book or books, *sanskita pakāraṇā*. But those who heard found it very difficult to understand."

According to this tradition, Pali-Sanskrit was an old, or dead language, in the days of Gaudama; and if Gaudama used a language imperfectly understood by the people, but popular with the multitude because a learned language, why may not Asoka have done the same thing? The difference between the language of the Inscriptions and that of the Pali books may be concessions to the dialects then spoken in different localities, while the *Learned Pali Sansakita* was substantially retained. The use of the monkish Latin in the Middle Ages is something parallel.

### THE FIRST PALI GRAMMAR.

The difficulty that Gaudama's hearers found in understanding the *Pāli-Sanskita* in which he preached, is represented as the occasion of the formation of the first Pali Grammar. When the people complained of not understanding the signification of Gaudama's discourses, Kachchayano one of his favorite disciples, after meditating on the subject, came before his associates with the proposition, that subsequently became the first Aphorism of his Grammar:

*Attho akkharā sanyāto.*

အတ္ထောဓာက္ခရာသံညာဏော

"The signification is known by letters."

Gaudama finally appointed him the Pali Grammarian, saying to the assembly:

"Priests, from among my clerical disciples, who are able to amplify in detail that which is spoken in epitome, the most eminent is the Great KACHCHAYANO."

\*အတ္ထသံသကိတပကာရော

†အတ္ထပါဏိသံသကိတပကာရော

### NUMBER OF LETTERS.

§ 1. After saying that the signification is known by letters, Kachchayano proceeds to state that the number of the letters is forty one; thirty three consonants and eight vowels, which he gives as below:

က ခ ဂ ဃ င ဝ ဖ ဇ ဈ ည ဋ ဌ ဍ ဎ ဏ ဏ ဏ

क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण त थ

k kh g gh ng ch chh j jh ny t th d dh n t th

ဒ ဝ န ဝ ဝ ဝ ဝ ဝ ဝ ဝ ဝ ဝ ဝ ဝ ဝ ဝ ဝ

द ध न प फ ब भ म य र ल व स ह

d dh n p ph b bh m y r l v s h l an

အ အိ အူ ဤ ဥ ဦ ဇ ိ

अ आ इ ई उ ऊ ए ओ

a á i í u ú e o

§ 2. There are no diphthongs in Pali, and no representatives of the Sanskrit letters:

ऐ औ क्ख ल्ल श ष

ai au ri ri lri lri s sh

§ 3. The Bactrian Pali with the Phœnician alphabet, has three sibilents, as in Sanskrit; and they have representatives in the Burmese Square Alphabet, but they are modern additions, and have no place in the books.

§ 4. On the other hand, there is an additional *l* in Pali not found in common Sanskrit writings; nor met in Asoka's inscriptions. It appears to correspond to the Vedic *l* which Benfey says is used for *ḍ* in some Vedic works. In some instances, the Pali *l* corresponds to *ḍ* in Sanskrit; as in the numeral *solasa*\* 'sixteen', which in Sanskrit is *ṣoḍaśant*. This is confirmed by the form of the letter, nearly that of a reversed *ḍ*. A distinguished Sanskrit Scholar writes: "About the letter *l* in Sanskrit, strictly speaking there is only one; but in Bengalee, and to some extent in Hindce, the palatal *ḍ* is very frequently pronounced somewhat like *l*

\*လောက

†ပေါဒရန္

oscillating between that and *r*." This is probably the sound represented by the second *l* in Pali.

§ 5. Clough gives a character, a substitute for *r*, equivalent to a final *r*, 'placed on the top of a consonant but pronounced before it'.\*

No such character and no such compounds exist in Burmese Pali. It corresponds to the Sanskrit *ṛ* and appears to have been introduced from the Sanskrit into Singalese Pali, since the Pali books were brought to Burmah in the fifth century. According to Alwis, Meggallayana's Grammar, which Clough translated,† was written in the twelfth century, seven hundred years after the Pali books had been brought to Burmah.

§ 6. The following Sanskrit finals are not found in Pali:

ङ् ण् न् म् क् ट् त् प् क् ट् र् त् प्

ng n n m k t t p rk rt pt

§ 7. In Pali no word ends in any final consonant but a nasal symbol called *niggahita*, and in Sanskrit *anusvara*.

§ 8. The aspirate *h*, and the semi-vowels *y*, *r*, and *ṣ*, when united with a preceding consonant, are written by a symbol, as:

*Kanho*,‡ black. *Anyo*,§ another.  
*Prichchhá*,|| scorpio. *Twaṇ*,¶ thou.

The symbol for *h*, on the Inscriptions, turns to the right, while in books it turns to the left; as:

*Samājahmi*,\*\* "in an assembly."

§ 9. Consonants when compounded with other consonants, usually retain their normal forms, but *d* preceded by *n*, is written in a peculiar manner under the *n*; as *dandī*,†† a pilgrim.

§ 10. The double *s* is denoted by a peculiar character, as: *tassa*‡‡ to him. The same character, in modern Pali, is made to represent the Sanskrit *śh*, *ç*, and *shy*. In the Asoka Inscriptions this character is supplied by the single *s*, and since it is not noticed by Kachchayano, it is probable that the character was unknown in books when his Grammar was written.

\*Clough's Pali Grammar, page 4.

†Alwis's Pali Grammar, page XIII.

†††††

\*\*††††

## DIVISION OF LETTERS.

The first twenty five consonants are divided into five classes according to the organs with which they are pronounced, and the other eight, including the anuswara, are unclassified. Three vowels are short and five long, Kachchayano adds: *Sakata gandhesu* "In the books of Oude, or in the Sanskrit books, the consonants are divided into surds and sonants, and that division may be appropriately adopted in this." The two first letters of each class, with the sibilant *s*, are surds, while all the rest are sonants.

§ 11. The following table exhibits these several divisions at one view.

	Surds.	Sonants.	Surds.	Sonants.
Gutturals:	k kh g gh ng	က ခ ဂ ဃ င	က ခ ဂ ဃ င	က ခ ဂ ဃ င
Palatals:	ch ckh j jh ny	စ ဇ ဈ ည ဋ	စ ဇ ဈ ည ဋ	စ ဇ ဈ ည ဋ
Cerebrals:	t th d dh n	တ ထ ဒ သ န	တ ထ ဒ သ န	တ ထ ဒ သ န
Dentals:	t th d dh n	တ ထ ဒ သ န	တ ထ ဒ သ န	တ ထ ဒ သ န
Labials:	p ph b bh m	ပ ဖ ဗ ဃ မ	ပ ဖ ဗ ဃ မ	ပ ဖ ဗ ဃ မ
	s	စ	စ	စ
Unclassified:	y r l v s h l an.	ယ ရ လ ဝ ဝ ဝ ဝ ဝ	ယ ရ လ ဝ ဝ ဝ ဝ ဝ	ယ ရ လ ဝ ဝ ဝ ဝ ဝ
Short vowels:	a i u	အ ဇ ဝ	အ ဇ ဝ	အ ဇ ဝ
Long	á í ú ó o	အာ ဇာ ဝာ	အာ ဇာ ဝာ	အာ ဇာ ဝာ

## PRONUNCIATION.

"The ancient pronunciation of the Greek can now only be inferred, and, in part, with great uncertainty. The pronunciation of modern scholars is exceedingly various. Of the different methods that prevail, the English is probably the farthest removed from the ancient pronunciation." With the alteration of one word, these remarks are true of the Pali.—The Burmese is probably the farthest from the ancient pronunciation."

\* သကဋဂဋသု

§ 12. In Burmah the Pali  $\infty$  s, is pronounced like *th* in **the**. The  $\circ$  v is always pronounced *w*. It was probably pronounced *w* originally, when the last member of a compound consonant, but *v* in other circumstances. All the cerebals or linguals are pronounced like the dentals; and the aspirate sonants, or flat mutes are not distinguished in sound from their corresponding unspirated letters; and are often used interchangeably in writing. The *anuwara* is pronounced *n*, and the vowel *o*, *au*.

§ 13. The cerebals and dentals appear to have been used interchangeably in writing from the earliest period, and could not have differed much in pronunciation. In the inscriptions the same word in the same line is occasionally written both ways; as:  $\text{𑀧𑀺𑀢𑀺}$  *dasan*, and  $\text{𑀧𑀺𑀢𑀺}$  *dasan* **ten**. The same diversity in writing this numeral is found in the Pali books.

§ 14. So  $\text{𑀧𑀺𑀢𑀺}$  *th* is interchanged with  $\infty$  *th*; as  $\text{𑀧𑀺𑀢𑀺}$  *natthi*, and  $\text{𑀧𑀺𑀢𑀺}$  *natthi* **is not**.

§ 15. So again  $\text{𑀧𑀺𑀢𑀺}$  *n* and  $\infty$  *n* are interchanged, as in the name of the Grammarian, which is written both  $\text{𑀧𑀺𑀢𑀺}$  *Kachchayano*, and  $\text{𑀧𑀺𑀢𑀺}$  *Kachchayano*.

§ 16. The cerebral *l* is very uncertain in its usage. In many words where it is *s d* in Burmah, the common *l* is found in Ceylon. Numerous examples are met in Clough's Grammar. Thus  $\text{𑀧𑀺𑀢𑀺}$  *pāli* **a line**, is *pāli*, with the small, *l* in Ceylon.

$\text{𑀧𑀺𑀢𑀺}$  *elā* **cardamom**, *elā*, , , ,

A similar diversity of usage prevails in the Burmese Pali. Occasionally the same word, has one in the text, and the other in the commentary.

§ 17. Nothing can be inferred to determine dialects from the usage of cerebals and dentals. Prinsep says;\* 'The word *prati*, a prefix in Sanskrit—In the Pali of *Girnar* this is merely altered to *pāti*  $\text{𑀧𑀺𑀢𑀺}$  by omission of the *r*. In the language of the pillars the same preposition is always written *pāti*  $\text{𑀧𑀺𑀢𑀺}$  with the cerebral *t*. The orthography varies in the written Pali of books, being in Ceylonese *pāti*, in Burmese *pāti*.'

\*Journal of Asiatic Society of Bengal, March, 1838.

§ 18. This distinction is based on imperfect data. Clough spells the word *pati*, which shows that both modes exist in Ceylon, and the two forms are common in Burnah; as :

ပဋိဟာသရော

ပဒုသ္မာပတိ

*Paṭi hāro* doorkeeper. *Padusmā pati* instead of a lily.

§ 19 The surds and sonant's are often interchanged with each other; as:

§ 20. က ဂ ကာပာဏံ ဂဟာပာဏံ  
*k with g kahāpaṇā gaḥāpaṇā, money.*

§ 21. ဝ ဇ ဂိဉဝဝဉ်      ဂိဉဝဉ်  
*ch ... j jina rachana      jina vajana, words of jina.*

§ 22. တ ဝ နှိရောတ နှိရော  
*t ... dh niroda . nirodha hindering.*

§ 23. *th ... dh pa'havi pa'havi, the earth.*

§ 24. နှစ် ဝ နှစ်တွာ                      ဝေတွာ  
*in ... the thirteenth*                      *thirteenth, having placed.*

§ 25. ဝ ဗ မဟာပတိ  
*p ... b mahá pati* great Lord.  
 နရပတိ  
*nara bati* Lord of men

§ 25. ဝ တ ပဂ္ဂိ                      တလဂ္ဂိ  
*ph ... bh pha gune              bhalaguni, a lunar mansion.*

§ 27. *o o 33 800*  
*b ... v bisi visa, twenty.*

The changes of sards and sornts was undoubtedly the result of pronunciation, similar changes occurring in other languages, and the variation in spelling arises from the words sometimes retaining their normal forms, and sometimes being written as they were pronounced.

§ 23. A double *tt* appears to have been pronounced sometimes like *tr*; as: တတ္တ တတ္တ *tutta* and *tatra* **there**. In the Inscriptions it is written by a single *t*, as: ဟု ဟု *yata* **where**, ဟု ဟု ဟု *yata yata*, **wherever**, ဟု ဟု ဟု *savata*, **every where**.

§ 24. The symbol of *y* often indicates an original form with a double letter; as:

*sutta* and *sutta* **aroyal race**. *sutta* and *sutta* **an arrow**.

တတ္တ တတ္တ *sutta* **aroyal race**. တတ္တ တတ္တ *sutta* **an arrow**.

§ 30. From a difference in pronunciation *h*, *d*, and *dh* are found occasionally interchangeable; as: ဣဟ ဣဟ ဣဟ *ihā, idhā,* and *idhā* **here**; သာဓု သာဓု *sāḥa* and *sāḥa*, **good**.

§ 31. *Y* appears to have been pronounced *j* occasionally, for these letters are found interchangeable in the same word; as: ဂုဿာ ဂုဿာ *guyya*, and *guyya*, **the gayal**.

§ 32. *L* and *r* also pass into each other; as: မဟာသာဓု မဟာသာဓု *māhā sāḥa* and *māhā sāḥa*, **great wealth**.

§ 33. On some of the Inscriptions the aspirate *h* is inserted before a few words beginning with vowels, "Which," Prinsep says, "as far as I know, has no parallel in any of the Grammatical Prakrits." The same usage however is occasionally, though not often, found in the Pali. Instances occur in the Pitaka. Thus in the Katha, the fifth book of the Abhidhamma:

ဟေဝံနာဟေဝံဝတ္တဗ္ဗံ for ဧဝံနာဟေဝံဝတ္တဗ္ဗံ  
*hevan na hevan vattabba* ... *evan na evan vattabba*,  
 "This [or] not this they are not to be said."

## CHAPTER II.

### PERMUTATION.

In Greek, a vowel if short at the end of a word, is sometimes dropped when followed by another word beginning with a vowel; and if long, the two vowels are occasionally contracted into one. A final *n* before a classified letter is usually changed to a letter of that class, and the classified letters themselves are subject to certain changes when united to others.

In Pali, when two words meet similar changes occur, but much more extensively than in Greek; and this part of the Grammar Sanskrit grammarians denominate "Combination and Permutation"; but it embraces only the same things that in Greek Grammars have been previously named **Contraction, Crasis, Elision** and **Euphonic changes of consonants**.

#### WHEN TWO VOWELS MEET.

§ 34. When one word ends in a vowel, and the next one begins with a vowel, one vowel is usually substituted for the two and attached to the first word.

*a* followed by *a*.

§ 35. When *a* at the end of one word is followed by *a* at the beginning of the next,

(*a.*) One is elided; as:

နတ္ထိ from နာ and အတ္ထိ *atthi*, "is not"

In the Dhaulī inscription this compound is written with the short vowel, နတ္ထိ *nathi* as in book Pali.

(*b.*) The two short vowels are sometimes changed to long *á*;

as:

တတြာဘိရတိ တတြ အဘိရတိ

*tatra vírati* from *tatra* and *abirati*, "great pleasure there."

This is the rule in Sanskrit, and in the Girnar and other inscriptions, where the verb takes the Sanskrit form, the Sanskrit rule of Permutation is followed, and the long vowel is written; as:

နာस्ति *násti*, "is not:"



*a* and *á* followed by *á*.

§ 36. When *a* or *á* is followed by *á*,\* they become *á*; as:

ရာဇာသိ ရာဇ အသိ *rājāsi* from *rāja* and *asi*, "thou art a king."

ဝယာနာလိန္ဒာ ဝယာနာ အာလိန္ဒာ

*vaghānālinto* from *vaghāni* and *ālinto*, "a porch, a terrace."

*a* followed by *i*.

§ 37. When *a* is followed by *i*,

(a.) The *a* is elided; as:

သောတိန္ဒြိ သောတာ ဣန္ဒြိ

*sotindra* from *sota* and *indra*, "organ of hearing."

(b.) The two vowels are changed to long *á*: as:

ဓမ္မစရိယာစာတိ ဓမ္မာ ဝ ဝိယ ဝ ဣတိ

*dhammo cha vinayo chāti* from *dhammo*, *cha*, *vinaya*, *cha*, *u*;

"Both the law and the discipline: Thus" [he said]

(c.) The two vowels coalesce into *e*; as:

ဗန္ဓုဿဝ ဗန္ဓုဿ ဣဝ

*bandhusseva* for *bandhussa* and *iva*, "as to a relative."

This last case is the rule in Sanskrit, but it is the exception in Pali.

*á* followed by *i*.

§ 38. When *á* long is followed by *i*, the two vowels are changed to long *é*; as:

သန္တိဝိတ္တံပုရိသဿသေဋ္ဌိ° *saddhāḥa vittaṇ purisassa seṭṭhan*

သန္တိ ဣဝ ဝိတ္တံ ပုရိသဿ သေဋ္ဌိ° from *saddhā idha vittaṇ*

*purisassa seṭṭhan*, "Here [i. e. in this world] right religious affections [or faith] is the best property of man."

The Sanskrit rules require the combined vowel in this case to be *a*.

*a* followed by *u*.

§ 39. When *a* is followed by *u*,

(a) The *a* is elided; as:

သိတုဒကာ သိတာ ဥဒကာ

\*"At the end of a word" and "at the beginning of another," are to be understood in this and the following paragraphs, as in § 35.

*situlahá* for *sita* and *udahá*, "white waters."

(b.) The two vowels coalesce into long *ú*; as:

အနဂါရေဟိစူဘယံ      အနဂါရေဟိ      ဝ      ဥဘယံ  
*anágárehihśubayan*      from *anágárehi*,      cha,      ubayan

"And with anchorites, with both."

(c.) The two vowels are changed to *o*; as:

သင်္ခန္ဓာနပတိ      သင်္ခ      န      ဥပတိ  
*sangkhyannopeti*      from      *sangkhyan na upeti*,

"Enters not into the number."

This is an exceptionable case in Pali, but it is the rule in Sanskrit.

*d* followed by *u*.

§ 40. When a long *d* is followed by *u*, the *d* remains, and the *u* is changed to the semi-vowel *v*; as:

မာဝတိ      မာ      ဥတိ      *māvachá* from *má* and *uchá*, "Say not."

*d* or *a* followed by *e* or *o*

§ 41. When *d* or *a* is followed by *e* or *o*, it is elided; as:

သံဃံတဿာရသံ      သံဃံ      တဿ      ဩရသံ  
*sanghan tassorasan*,      for *sanghan tassa*      *orasan*;

"His own son, the church."

တထေတိတံ      တထာ      ဇေတိတံ  
*tathetitan*      *tathá*      *etitan*

"Besides teaching."

သံသေဒဇေဇုပါတိကာ      သံသေဒဇာ      ဩပပါတိကာ  
*sansedajo papátiká*      from *sansedajá*      and *upapátiká*,

"Produced by filth, produced by a visible body."

*i* followed by *i*.

§ 42. When *i* is followed by *i*,

(a.) One *i* is elided; as:

ဇေဟိတိ      ဇေဟိ      ဣတိ

*dehiti* for *dehi* and *iti*, "Give! Thus" [he said.]

(b.) The two coalesce into long *í*; as:

မဟာဒါနံဒဿာမိတိ      မဟာ      ဒါနံ      ဒဿာမိ      ဣတိ  
*maháddánandassámítí*      from *mahá*, *ddánan*, *daśámí*,      *iti*.

"I will give the great gift: Thus" [he said.]

This is the rule in Sanskrit, and is followed in the Inscriptions  
 as:  $\text{ṣa} + \text{ḥ} + \text{ḥ} + \text{ḥ} + \text{ḥ}$  from သုကာတံ ဂစ္ဆတိ ဣတိ  
*śaḥṣaṇ kachhatīti ... śukatan gachchhati iti*  
 "He attains merit: Thus" [he said.]\*

*i* followed by *a*.

§ 43. When *i* is followed by *a*,

(a.) The *i* is elided; as:

ဓမ္မရာဇနာမိယံ ဓမ္မရာဇံ နာမိမိ အဟံ  
*dhunmarajanāmadmahan* from *dharmmarajan, namāmi, ahan;*  
 "I worship the king of the law."

(b.) The *a* is elided; as:

ဝဒါမိဟံ ဝဒါမိ အဟံ *vadāmihan* from *vadāmi ahan*, "I say."

(c.) The *i* is changed to the semi-vowel *y*; as:

ပဋိသန္ဓာရဝုတ္တယော ပဋိသန္ဓာရ ဝုတ္တိ အသ္မာ  
*paṭisandhāravutyassa* from *paṭisandhāra, vutti, assa;*  
 "Its accurate comment."

(d.) The *i* is changed to the semi-vowel *y*, to which the *a* lengthened into *ā* is attached; as:

အန္တရိယာနာန္တရံ အန္တရိယာနိ အန္တရံ  
*antariyyānyāntaran* from *antariyyāni* and *antaran*,  
 "An upper garment, clothing."

The Sanskrit rule requires *y* in every case.

*i* followed by *ā*, or *e*.

§ 44. When *i* is followed by *ā*, or *e*,

(a.) The *i* is elided; as:

တိဟာကာရေဟိ တိဟိ အာကာရေဟိ  
*tihākārehi* from *tihi*, and *ākārehi*;  
 "By three tokens."

နောဟတံ နောဟိ ငတံ  
*nohetan* from *nohi* and *etan*, "Not proper, this."

(b.) The *i* is changed to the semi-vowel *y*, as:

ဣတ္ထာဒိ ဣတိ အာဒိ *ityādi* from *iti ādi*, "So beginning."

\* Journal of Asiatic Society of Bergeal, July, 1837; where the passage is rendered: "Shall attain eternal happiness, (or shall be united with SUGATO.)"

ဧကပညေကပဒိကော      ဧက    ပဒိ    ဧက    ပဒိကော  
*ekapadyekapadike*      from *eka*, *pati*, *eka*, *padike*,

"A foot-path, in a foot-path."

Case (b.) is the rule in Sanskrit.

*i* or *í* followed by *u*.

§ 45 When *i* short, or *í* long is followed by *u*,

(a.) The *i* or *í* is elided; as:

တာဝိသတုသဘံ      တာ    ဝိသတိ    ဥသဘံ  
*távisatusaban*      from *tá*, *visati*, and *usaban*;

"Twenty tabs [make] a usaban."

- *kosampujjeniyō* from *kosampí*, *ujjeniyō*: "Knoij, Ujjein."

(b.) The *i* is changed to the semi-vowel *y*; as:

ဇလနိဗျုဒဏိ      ဇလနိဏိ    ဥဒဏိ  
*jalanidhyudadhi* from *jalanidhi*    *udadhi*,    "Sea, ocean."

This is the rule in Sanskrit.

*u* followed by *u*.

§ 46. When *u* is followed by *u*, one *u* is elided; as:

မူလံတုသိရံ      မူလံ    တု    ဥသိရံ  
*mūlan tusiran* from *mūlan tu usiran*, "A root, khus-khus grass."

*u* followed by *a*.

§ 47. When *u* is followed by *a*,

(a.) The *a* is elided; as:

လောကလောတုဒိဏမတိ      လောက    လောတု    အဝိဏမတိ  
*lokahetrukhinamati*      from *loka*    *hetu*    *akhinamati*,

"The cause of the world, possessed of imperishable wisdom."

(b) The two vowels coalesce into the semi-vowel *v*; as:

ဓာတုန္တိသ      ဓာတု    အန္တိသ  
*dhātuvantissa* from *dhātu*    *antassa*,    "To the end of a root."

In Sanskrit the combined vowels become *v* or *a*.

*u* followed by *á*.

§ 48. when *u* is followed by *á*,

(a) The *u* is elided; as:

စက္ခိယတနံ      စက္ခု    အာယတနံ  
*chakkháyatanan* from *chakku*    *áyatanan*    "Abode of sight, or eye."

(b) The *u* is changed to the semi-vowel *v*, and the *a* is appended to it; as:

သွဂတတံ သု အာဂတံ  
*sudgatan* from *su* *ágatan*, "Well coming."

Both cases, (a.) and (b.), accord with Sanskrit usage.

*u* followed by *i*.

§ 49. When *u* is followed by *i*,

(a.) The *i* is elided, and the *u* remains unchanged; as:

စက္ခန္ဒြေ ဝက္ခန္ဒြေ ဣန္ဒြေ  
*chakkhundre* from *chakkhu* *inare*, "The faculty of sight, or eye."

(b.) The *i* is elided, and the *u* lengthened into *ú*; as:

သာဓုတိ သာဓု ဣတိ  
*sádhúti* from *sádhú* *iti*, "Good! [he said.]"

Both (a.) and (b.) differ from the Sanskrit rules, which require the semi-vowel *v*.

*u* followed by *e*.

§ 50. When *u* is followed by *e*, it is changed to the semi-vowel *v* and the *e* remains; as:

ဝတ္ထုတ္တဝိဟိတံ ဝတ္ထု ဧတ္ထ ဝိဟိတံ  
*vattwetha vihitan* from *vattu* *ettha* *vihitan*

"Landed possessions are adjudged in this place."

*e* followed by *e*.

§ 51. When *e* is followed by *e*, one *e* is elided; as:

နေတ္တိနာဂတံ နေ ဧတ္တ နာဂတံ  
*netthanágatá* from *ne* *ettha* *nágatá*,

"They not having arrived at that place."

This corresponds with Sanskrit usage.

*e* followed by *a*.

§ 52. When *e* is followed by *a*.

(a.) The *e* is changed to the semi-vowel *y* and the *a* remains unchanged; as:

တုဿပဟိနာဟောန္တိ တေ အဿ ပဟိနာ ဟောန္တိ  
*tyassa pahiná honti* from *te* *assa* *pahiná* *honti*,

"These things have been rejected of, or by, those persons."

(b.) The *e* is changed to *y*, and the short *a* is lengthened to long *á*; as:

တျာဟံဝေဝေယျ တေ အဟံ ဧဝံ ဝေဝေယျ  
*tyáhan evan vadeyya* from *te ahan evan vadeyya*.

"I would speak thus to thee."

*o* followed by *o*, *a*, *i*, *u*, *e*.

§ 53. When *o* is followed any vowel,

(a-) The other vowel is elided: as:

အာမောမာ အမော ဩမာ  
*adhamo maka* from *adhamo umaka*, "Vile, inferior."

ယောဟံ ယော အဟံ  
*yohan* from *yo ahan*, "I, who."

စတ္တာရဝေ စတ္တာရော ဣဝေ  
*chattárome* from *chattáro ime*, "These four."

အာတာပပတိ အတာ ဥပပတိ  
*athopapati* from *atho upapati*, "Again, a paramour."

(b.) Before *a*, it is sometimes changed to the semi-vowel *e*, and the *a* is lengthened into *á*; as:

သ္မာဟံ သော အဟံ  
*ssáhan* from *so ahan* "This person, I."

(c.) Occasionally it is elided; as:

ဇိနဗုဒ္ဓိတိ ဇိန ဗုဒ္ဓော ဣတိ  
*Jinabuddhiti* from *Jina buddho iti*, "Jina-Buddha, [ it is said. ]"

The preceding do not embrace all possible cases, but they include all of common occurrence, and many more than are found in Kachchayano's Grammar.

#### KACHCHAYANO'S RULES.

Kachchayano gives seven rules:

§ 54. (1.) When similar vowels meet, the first is elided.

§ 55. (2.) When dissimilar vowels meet, the last is sometimes elided.

§ 56. (3.) When the first vowel has been elided, *e* or *a* sometimes takes the place of both vowels.

§ 57. (4.) Sometimes when the first vowel has been elided, the second is lengthened.

§ 58. (5.) When the second vowel has been elided, the first is sometimes lengthened.

§ 59. (6.) A final *e* is sometimes changed to *y*.

§ 60. (7.) A final *u* or *o* is sometimes changed to *v*.

These rules are not of much practical value, but no general rules can be formed that are not beset with numerous exceptions.

#### GENERAL RULES.

The following deductions from the examples given, may be found useful for reference.

§ 61. When similar vowels meet, one is elided and the other remains unchanged. See § 55. *a*. § 36. § 42, *a*. § 46.

§ 51. § 53. Exceptions: § 35. *b*. § 42. *b*.

§ 62. When *i* is followed by *u* or *e*; and when *i* or *e* is followed by *a*,

(*a*.) It is changed to the semi-vowel *y*. See § 45. *b*.

§ 44. *b*. § 43. *c*. § 52. *a*.

(*b*.) When *a* or *u* precedes, this change does not take place. See § 37. § 41. § 49.

§ 63. When *u* is followed by *a* or *e*, or *o* is followed by *a*,

(*a*.) the *u* or *o* is changed to the semi-vowel *v*. See § 47. *b*.

§ 50. § 53. *b*.

(*b*.) This change does not occur when *a* precedes *u* or *o*; unless *a* be lengthened to *á*. See § 39. § 41. § 40.

§ 64. Unless changed to the semi-vowel *v*, *o* usually maintains its position before all other vowels, and is sometimes formed by the combination of *a* and *u*. See § 53. § 39. *c*.

#### INSERTION OF CONSONANTS.

When one word ending in a vowel is followed by another beginning with a vowel, a consonant is occasionally inserted between them, and the vowels remain unchanged. The consonants used are:

**t. d. n. m. y. r. l. v. an.**

§ 65. **t** inserted; as;

ယသ္မာတိဟ ယသ္မာ ဣဟ  
*yasmátiha* for *yasmá* *iha*,

"On which account here."

§ 66. **d** inserted; as:

ဧဒန္တယ င အန္တယ  
*edantassa* for *e* *antassa*,

"For *e* final'."

§ 67. **n** inserted as:

ဣတောနာယတိ ဣတော အာကတိ  
*itonáyati* from *ito* *áyati*,

"From this place he comes."

§ 68. **m** inserted; as:

ကသ္မာဝိဝ ကသ္မာ ဣဝ  
*kasmāmiva* from *kasmā* *iva*, "From what account, so?"

§ 69. **y** inserted; as:

ယာထာယိဒံ ယာထာ ဣဒံ  
*yathāyidan* from *yathā* *idan*, "Besides this."

§ 70. **r** inserted; as:

သာသပေါရိဝ သာသပေါ ဣဝ  
*sāsaporiva* from *sāsapo* *iva* "Like mustard."

§ 71. **l** inserted; as:

ဆလာယတနံ ဆ အါယတနံ  
*chhalāyatana* from *chha āyatana*, "Six abodes,"

§ 72. **v** inserted; as:

တတောဝုဋ္ဌာယ တတော ဥဋ္ဌာယ  
*tatoruṭṭhāya* from *tato* *uṭṭhā*, "From this rising."

§ 73. **an**, anuswara, inserted before consonant or vowel; as:

ပုရိမ်ဇာတိသရမ် ပုရိမ်ဇာတိသရမ်  
*purima jātin sardāmi*, for *purima jātin sardāmi*

"I remember former states of existence."

#### WHEN VOWELS ARE FOLLOWED BY CONSONANTS.

§ 74. When a word ends in a vowel and the next word begins with a consonant, the vowel is occasionally subjected to some change; as:

(a.) The vowel is sometimes lengthened, as *a* to *ā*, and *i* to *ī*; as:

သမ္မာဓမ္မံဝိပဿတော သမ္မာ သမ္မ  
*sammādhamaṇ vipassato*, *sammā* for *samma*:  
 "He who has seen well the law."

ဂါမေမုနိစာရ ဂါမေမုနိစာရ  
*gāma muni chare* for *gāma muni chare*.

"The Sage may dwell in the village."

(b.) Sometimes a long vowel is shortened; as *ī* to *i*; thus:

ဘောဓ်ဝိနိဗ္ဗာနာမသာ ဘောဓ်ဝိနိဗ္ဗာနာမသာ  
*bonavādi nāmaso* for *bonavādī nāmaso*,

"Bonavādi by name."



(c.) Sometimes one vowel is exchanged for another, *e* for *a*, or *a* for *e*; thus;

ဇောဇောဓမ္မာ      ဇောဓမ္မာဓမ္မာ

*e-alhamo* from *esodhammo*,      "This law."

ပိဏ္ဍာယာစရိတုပရောသဟာသံ

*piṇḍāya charitu paro sahasan,*

ပရော      ပရ

*paro* for *para*;

"More than a thousand to go for boiled rice."

§ 75. When a word ends in a vowel, and the next begins with any classified letter not a nasal, that letter is doubled; but if it be an aspirate, its corresponding unaspirated letter is used. Hence the following compound consonants are found at the beginning of words in sentences where the normal form begins with the second member of the compound:

<i>kk</i>	<i>gg</i>	<i>chch</i>	<i>jj</i>	<i>tt</i>	<i>ṭṭ</i>	<i>tt</i>	<i>dd</i>	<i>pp</i>	<i>bb</i>
က	ဂ	ဇ	ဇ			တ	ဒ	ပ	ဗ
<i>kkh</i>	<i>ggh</i>	<i>chchh</i>	<i>jjh</i>	<i>ttḥ</i>	<i>ṭṭḥ</i>	<i>tth</i>	<i>dḥ</i>	<i>pph</i>	<i>bbh</i>
က		ဇ	ဇ	တ	ဒ	တ	ဒ	ပ	ဗ

The following examples may suffice to illustrate these changes:

အဘိက္ခန္တရေ      အဘိ ကန္တရေ

*abikkantaro* from

*abi*

*kantaro*,

"Very desirable."

ပရိဂ္ဂဟေ      ပရိ ဂဟေ

*pariggaho* from

*pa*

*gaho*,

"Seizing."

တေတ္တိံသ      တေ တိံသ

*tettinsa*

from

*te*

*tinsa*,

"Thirty three,"

စာတုဒသ      စတု ဒသ

*chatuṭṭasa* from

*chatu*

*dasa*,

"Fourteen."

ဆဗ္ဗိသ      ဆ ဝိသ

*chhāṭṭisa*

from

*chha*

*visa*

"Twenty six."

ဣစ္ဆာမာဒိပုရိသဿ      ဣစ္စ ပမာဒေ

*icchappamāḍipūrisassa*

from

*iccha*

*pamāḍo*.

"Here there is forgetfulness to men."



§ 81. When followed by a vowel, anuswara is usually changed to *m*; as:

ကောနုတွမသိ      ကောနု      တွံ      အသိ  
*konutwamasi*      from *konu*      *twan*      *asi*, "Who art thou?"  
 ကိမဟံကရေယျာမိ      ကိ      အဟံ      ကရေယျာမိ  
*kinahan kareyyāmi*      from *kin*      *ahan*      *kareyyāmi*,  
 "What may I do?"

တုမိစ္ဆတ္တေသု      တု      ဣစ္ဆ      အတ္တေသု  
*tumicchhatthesu*      from *tun*      *icchha*      *atthesu*,  
 "TUN in the signification of wishing."

ဒါနုရတ္တမံ      ဒါနံ      ဥတ္တမံ  
*dānamuttaman*      from *dānan*      *uttaman*, "The best offering."  
 ဧဝမေတံ      ဧဝံ      ဧတံ  
*evametan*      from *evan*      *etan*, "Thus this."

§ 82. Occasionally it is changed to *d*; as

ဧတဒဝေါစ      ဧတံ      အာဝေါစ  
*etadavocha*      from *etan*      *āvocha*, "This he said."

§ 83. When followed by a classified letter, anuswara is changed to the nasal of the class to which it belongs; as:

ဧဝင်္ဂါ      ဧဝံ      ခေါ  
*evangkho*      from *evan*      *kho*, "So indeed."

ဂဟတ္ထ      ဂဟံ      ဝ  
*gahanycha*      from *gahan*      *cha* "And a house."

တတိယမ္ပိ      တတိယံ      ပိ  
*tatiyampi*      from *tatiyan*      *pi*, "And the third time."

ကိန္ဒာမော      ကိ      နာမော  
*kinndāmo*      from *kin*      *nāmo*, "What name?"

သုခန္တေဟောတု      သုခံ      တေ      ဟောတု  
*sukhante hotu*      from *sukhan*      *te*      *hotu*,  
 "May happiness be to thee!"

## CHAPTER III.

### TABLES OF DECLENSION.

Occidental grammarians take a word as a basis, and make all the particles of inflection radiate from it, as from a centre, but Kachchayano pursues the opposite course. He usually takes an inflection and makes all the varieties of nouns masculine feminine and neuter, adjectives, and pronouns diverge from that inflection as from a central point. Thus he gives *s* as the mark of the genitive singular, and then, in the tenth of his noun aphorisms, says

သာကမောဝေ *sákamore* "On account of *sa*, *sa* comes."

That is, the original single *s* of the genitive is doubled, and becomes *ssa*. He next illustrates the use of the suffix by the following examples:

ပူရိသဿ	အဂ္ဂိဿ	ဘိက္ခုဿ	သဃမ္ဘဿ
<i>púrisassa</i>	<i>aggissa</i>	<i>bhikkhussu</i>	<i>sayambhussa</i>
"Of a man,	of a fire,	of a priest,	of a divinity,
အဘိဘုဿ	ဒဏ္ဍိဿ	ဣဒ္ဓိဿ	
<i>abhibhussa</i>	<i>danḍissa</i>	<i>issu</i>	
of a god,	of a pilgrim,	of a sage.	

In continuation of his making *sa* the central point, his next aphorism is:

သံသာသေကဝစာနုသုစ *san sá swekavachanesu cha*

"Also on account of *san*, *sá*, in the singular number."

He adds the following examples:

ဧတိသံ	ဧတိဿ	ဣဒ္ဓိသံ	ဣဒ္ဓိဿ	တိသံ
<i>etissun</i>	<i>etissá</i>	<i>imissan</i>	<i>imissá</i>	<i>tissan</i>
In this	of this	in this	of this	in that
တိဿ	တသံ	အမုသံ	အမုဿ	
<i>tissá</i>	<i>tassan</i>	<i>amusan</i>	<i>amussá</i>	(All feminine.)
of that,	in that,	in this,	of this.	

The following tables of declension contain all that can be gleaned from the the whole of Kachchayano's examples.

**Nouns.****First Declension.**

	Sing.	Plur.
§ 89. Masculines in <i>a</i> , like <i>púrisa</i>	A MAN.	
	ပူရိသော	ပူရိသာ
Nom.	<i>púriso</i>	<i>púrísá</i>
	ပူရိသံ	ပူရိသေ
Acc.	<i>púrísan</i>	<i>púrísē</i>
	ပူရိသေန	ပူရိသေဟိ ပူရိသာဟိ သေဘိ
Ins.	<i>púrísena</i>	<i>púrísēhi púrísáhi púrísēbi</i>
	ပူရိသဿ	ပူရိသာနံ
D. G.	<i>púrísassa</i>	<i>púrísánan</i>
	ပူရိသဿှာ ပူရိသဿှာ	
Abl.	<i>púrísasmá púrísahmá</i>	(as Instrumentive.)
	ပူရိသေ...သ္မိံ ပူရိသမ္ပိ ပူရိသေသု	ပူရိသာသု
Loc.	<i>púrísē ... smín ... sahmi púrísesu</i>	<i>púrísásu</i>
	ပူရိသ ပူရိသေ	
Voc.	<i>púrisa púrísá</i>	(as Nominative.)

§ 90 Neuters in *a*, like *rúpa* AN IMAGE.

	ရူပံ	ရူပါနိ ရူပါ
Nom.	<i>rúpan</i>	<i>rúpáni rúpá</i>
Acc.	(as Nominative.)	(as Nominative.)
	ရူပေန	ရူပါဟိ
Ins.	<i>rúpena</i>	<i>rúpáhi</i>
	ရူပဿ	ရူပါနံ
D. G.	<i>rúpassa</i>	<i>rúpánan</i>
	ရူပဿှာ	
Abl.	<i>rúpasmá</i>	(as Instrumentive.)
	ရူပသ္မိံ	ရူပါသု
Loc.	<i>rúpasmin</i>	<i>rúpásu</i>

Sing.

Plur.

§ 91 Masculines in *i* like *aggi* FIRE.

	အဂ္ဂိ	အဂ္ဂယော	အဂ္ဂိ
Nom.	<i>aggi</i>	<i>aggayo</i>	<i>aggi</i>
	အဂ္ဂိ°		
Acc.	<i>aggin</i>	(as Nominative.)	
	အဂ္ဂိနာ	အဂ္ဂိဟိ	
In. Ab.	<i>agginá</i>	<i>aggihi</i>	
	အဂ္ဂိဿ	အဂ္ဂိနော	အဂ္ဂိနံ
D. G.	<i>aggissa</i>	<i>aggino</i>	<i>agginan</i>
	အဂ္ဂိသ္မိ°	အဂ္ဂိသု	
Loc.	<i>aggismín</i>	<i>aggisu</i>	
Voc.	(as Nominative.)	(as Nominative.)	

§ 92 Masculines in *i*, like *dandi* A PILGRIM.

	ဒဏ္ဍိ	ဒဏ္ဍိ	ဒဏ္ဍိ	ဒဏ္ဍိနော
Nom.	<i>dandi</i>	<i>dandi</i>	<i>dandi</i>	<i>dandino</i>
	ဒဏ္ဍိ°	ဒဏ္ဍိနံ		
Acc.	<i>dandin</i>	<i>dandinan</i>	(as Nominative.)	
	ဒဏ္ဍိနာ	ဒဏ္ဍိဟိ		
In. Ab.	<i>dandiná</i>	<i>dandhi</i>		
	ဒဏ္ဍိဿ	ဒဏ္ဍိနော	ဒဏ္ဍိနံ	
D. G.	<i>dandissa</i>	<i>dandino</i>	<i>dandinan</i>	
	ဒဏ္ဍိသ္မိ°	ဒဏ္ဍိသု		
Loc.	<i>dandismín</i>	<i>dandisu</i>		
	ဒဏ္ဍိ			
Voc.	<i>dandi</i>	(as Nominative.)		

REMARK.

Clough has all the forms of the ablative and locative singular, and instrumentive plural given in *purisa*, § 89.

Sing.

Plur.

§ 93 Masculines in *u*, like *bhikkhu* A PRIEST.

	ဘိက္ခု	ဘိက္ခုဝေ	ဘိက္ခု
Nom.	<i>bhikkhu</i>	<i>bhikkhave</i>	<i>bhikkhú</i>
		ဘိက္ခုဝေါ	ဘိက္ခု
		<i>bhikkhavo</i>	<i>bhikkhu</i>
	ဘိက္ခု		
Acc.	<i>bhikkhun</i>	(as Nominative.)	
	ဘိက္ခုနာ	ဘိက္ခုဟိ	
In. Ab.	<i>bhikkhuná</i>	<i>bhikkhúhi</i>	
	ဘိက္ခုဿ	ဘိက္ခုနံ	
D. G.	<i>bhikkhussa</i>	<i>bhikkhúnan</i>	
	ဘိက္ခုသ္မိ	ဘိက္ခုသု	
	<i>bhikkhusmin</i>	<i>bhikkhúsu</i>	

Voc.

(as Nominative.)

§ 94 Masculines in *ú*, like *sayambhú* A NAME OF BUDDHA.

	သယမ္ဗု	သယမ္ဗုဝေါ	သယမ္ဗုနော
Nom.	<i>sayambhú</i>	<i>sayambhuvo</i>	<i>sayambhunv</i>
	သယမ္ဗု		
Acc.	<i>sayambhun</i>	(as Nominative.)	
	သယမ္ဗုနာ	သယမ္ဗုဟိ	
In. Ab.	<i>sayambhuná</i>	<i>sayambhúhi</i>	
	သယမ္ဗုဿ	သယမ္ဗုနံ	
D. G.	<i>sayambhussa</i>	<i>sayambhúnan</i>	
	သယမ္ဗုသ္မိ	သယမ္ဗုသု	
Loc.	<i>sayambhūnasmín</i>	<i>sayambhúsū</i>	

Voc.

(as Nominative.)

REMARK.

*Bhikkhavo*, or *bhikkhave*, is written on the inscriptions *bhikkhapá*𑀧𑀺𑀭𑀸𑀓 but a fac-simile reads 𑀧𑀺𑀭𑀸𑀓 nearly the regular *vo* 𑀧𑀺𑀭𑀸𑀓

**Second Declension.**

Sing.

Plur.

§ 95 Feminines in *á*, like *kanyá* A VIRGIN.

	ကညာ	ကညာယော	ကညာ
Nom.	<i>kanyá</i>	<i>kanyáyo</i>	<i>kanyá</i>
	ကညံ		
Acc.	<i>kanyan</i>	(as Nominative.)	
	ကညာယ	ကညာဟိ	ကညာဘိ
In. Ab.	<i>kanyáya</i>	<i>kanyáhi</i>	<i>kanyábbi</i>
	ကညာယ	ကညာနံ	
D. G.	...	<i>kanyánan</i>	
	ကညာယ	ကညာယံ	ကညာသု
Loc.	...	<i>kanyáyan</i>	<i>kanyásu</i>
	ကညေ		
Voc.	<i>kanye</i>	(as Nominative.)	

§ 96. Feminines in *i*, like *ratti* NIGHT.

	ရတ္တိ	ရတ္တိယော	ရတ္တိ	ရတ္တိ
Nom.	<i>ratti</i>	<i>rattiyo</i>	<i>rattí</i>	<i>ratti</i>
	ရတ္တိ			
Acc.	<i>rattin</i>	(as Nominative.)		
	ရတ္တိယာ	ရတ္တိဟိ	ရတ္တိဘိ	
In. Ab.	<i>rattiyá</i>	<i>rattíhi</i>	<i>rattíbbi</i>	
	ရတ္တိယာ	ရတ္တိနံ		
D. G.	...	<i>rattinan</i>		
	ရတ္တိယာ	ရတ္တိယံ	ရတ္တိသု	
Loc.	...	<i>rattíyan</i>	<i>rattísu</i>	

§ 97. Feminines in *i*, like *mati* WISDOM.

	မတိ	မတိယော		
Nom.	<i>matí</i>	<i>matiyo</i>		
	မတိ			
Acc.	<i>matin</i>	(as Nominative.)		
	မတိယာ	မတိဟိ	မတိဘိ	
In. Ab.	<i>matiyá</i>	<i>matíhi</i>	<i>matíbbi</i>	
	မတိယာ	မတိနံ		
D. G.	...	<i>matínan</i>		
	မတိယံ	မတိ	မတိသု	
Loc.	<i>matíyan</i>	<i>matíun</i>	<i>matísu</i>	



	Sing.		Plur.
§ 98. Feminines in <i>ī</i> , like <i>nadī</i> A RIVER.			
Nom.	နဒီ <i>nadī</i>	နဒီယော <i>nadīyo</i>	
		(as Nominative.)	
Acc.	နဒီ <i>nadīn</i>		
In. Ab.	နဒီယာ <i>nadīyā</i>	နဒီဟိ <i>nadīhi</i>	နဒီဘိ <i>nadībhi</i>
D. G.	...	နဒီနံ <i>nadīnan</i>	
Loc.	နဒီယာ ...	နဒီယံ <i>nadīyan</i>	နဒီသု <i>nadīsu</i>
§ 99. Feminines in <i>u</i> , like <i>dhenu</i> A COW.			
Nom.	ဇေနု <i>dhenu</i>	ဇေနုယော <i>dhenuyo</i>	ဇေနု <i>dhenu</i>
		(as Nominative.)	
Acc.	ဇေနု <i>dhenum</i>		
In. Ab.	ဇေနုယာ <i>dhenuyā</i>	ဇေနုဟိ <i>dhenuhi</i>	ဇေနုဘိ <i>dhenubhi</i>
D. G.	...	ဇေနုနံ <i>dhenuṇan</i>	
Loc.	ဇေနုယာ ...	ဇေနုယံ <i>dhenuyan</i>	ဇေနုသု <i>dhenuṣu</i>
§ 100. Feminines in <i>ū</i> , like <i>vadhū</i> A DAUGHTER IN LAW.			
Nom.	ဝဋု <i>vadhū</i>	ဝဋုယော <i>vadhuyo</i>	ဝဋု <i>vadhū</i>
		(as Nominative.)	
Acc.	ဝဋု <i>vadhun</i>		
In. Ab.	ဝဋုယာ <i>vadhuyā</i>	ဝဋုဟိ <i>vadhūhi</i>	ဝဋုဘိ <i>vadhūbhi</i>
D. G.	...	ဝဋုနံ <i>vadhūnan</i>	
Loc.	ဝဋုယာ ...	ဝဋုယံ <i>vadhuyan</i>	ဝဋုသု <i>vadhūsu</i>

## Third Declention.

Sing.

Plur.

§ 101. Maculines in *a* increasing by *n*, like *puma* A MALE.

	ပုမာ		ပုမာနော	
Nom.	<i>pumá</i>		<i>pumáno</i>	
	ပုမံ			
Acc.	<i>puman</i>		(as Nominative.)	
	ပုမာနော	ပုမုနာ	ပုမာနေဟိ	ပုမာနေဘိ
In. Ab.	<i>pumáno</i>	<i>pumuná</i>	<i>pumánehi</i>	<i>pumánebhi</i>
	ပုမာနော		ပုမာနံ	
D. G.	<i>pumáno</i>		<i>pumánan</i>	
	ပုမာနေ	ပုမေ	ပုမာသု	ပုမေသု
Loc.	<i>pumáne</i>	<i>pume</i>	<i>pumásu</i>	<i>pumesu</i> (Voc. Sin. <i>puman.</i> )

§ 102. Masculines in *á* increasing by *t*, *nt*, as *bhagavá* A LORD

	ဘဂဝါ		ဘဂဝန္တေ	ဘဂဝန္တော
Nom.	<i>bhagavá</i>		<i>bhagavante</i>	<i>bhagavanto</i>
	ဘဂဝန္တေ			
Acc.	<i>bhagavantan</i>		(as Nominative.)	
	ဘဂဝတာ		ဘဂဝန္တေဟိ	ဘဂဝန္တေဘိ
In. Ab.	<i>bhagavatá</i>		<i>bhagavantehi</i>	<i>bhagavantebhi</i>
	ဘဂဝတော		ဘဂဝတံ	
D. G.	<i>bhagavato</i>		<i>bhagavatan</i>	
	ဘဂဝတိ		ဘဂဝန္တေသု	
Loc.	<i>bhagavati</i>		<i>bhagavantesu</i> (V. Sin. <i>bhagavan.</i> )	

§ 103. Neuters in *a* increasing by *s* like *mana* MIND,

	မနံ		မနာနိ	မနာ
Nom.	<i>manan</i>		<i>manáni</i>	<i>maná</i>
Acc.	(as Nominative.)		(as Nominative.)	
	မနာသု		မနေဟိ	မနေဘိ
In. Ab.	<i>manasá</i>		<i>manehi</i>	<i>manebhi</i>
	မနာသော		မနာသံ	
D. G.	<i>manaso</i>		<i>manánan</i>	
	မနာသိ	မနေ	မနေသု	
Loc.	<i>manasi</i>	<i>mane</i>	<i>manesu</i> (V. Sin. <i>mana, maná</i> )	

§ 104 Neuters in *i*, like *aṭhi* A BONE.

	အဋ္ဌိ	အဋ္ဌိနိ	အဋ္ဌိ
Nom.	<i>aṭhi</i>	<i>aṭhini</i>	<i>aṭhi</i>
	အဋ္ဌိ°		
Acc.	<i>aṭhin</i>	(as Nominative.)	
	အဋ္ဌိနာ	အဋ္ဌိဟိ	အဋ္ဌိဘိ
In. Ab.	<i>aṭhiná</i>	<i>aṭhihi</i>	<i>aṭhibhi</i>
	အဋ္ဌိနော	အဋ္ဌိနံ	
D. G.	<i>aṭhino</i>	<i>aṭhinan</i>	
	အဋ္ဌိမိ	အဋ္ဌိတ္ထိ°	အဋ္ဌိသု
Loc.	<i>aṭhihmi</i>	<i>aṭhismin</i>	<i>aṭhisu</i>

§ 105 Neuters in *u*, like *áyu* AGE.

	အိယု	အိယုနိ	အိယု
Nom.	<i>áyu</i>	<i>áyuni</i>	<i>áyu</i>
	အိယု°		
Acc.	<i>áyun</i>	(as Nominative.)	
	အိယုနာ	အိယုဟိ	အိယုဘိ
In. Ab.	<i>áyuná</i>	<i>áyúhi</i>	<i>áyúbhi</i>
	အိယုနော	အိယုနံ	
D. G.	<i>áyuno</i>	<i>áyúnan</i>	
	အိယုမိ	အိယုတ္ထိ°	အိယုသု
Loc.	<i>áyuhmi</i>	<i>áyusmin</i>	<i>áyusu</i>

§ 106. Masculines, or feminines increasing by *r*.(a.) Like *bhatu* A BROTHER.

	ဘာတာ	ဘာတာရော
Nom.	<i>bhátá</i>	<i>bhátaro</i>
	ဘာတာရံ	
Acc.	<i>bhátaran</i>	(as Nominative.)
	ဘာတာရော	ဘာတာရောဟိ    ဘာတုဟိ
In. Ab.	<i>bhátará</i>	<i>bhátarehi</i> <i>bhátuhi</i>
	ဘာတုနော	ဘာတာရောနံ ... တာနံ ... တုနံ
D. G.	<i>bhátuno</i>	<i>bhátaránan</i> ... <i>tánan</i> <i>tunan</i>
Abl.	ဘာတိတော <i>bhátito</i>	(as Instrumentive.)
	ဘာတာရိ	ဘာတာရောသု
Loc.	<i>bhátari</i>	<i>bhátaresu</i>

(b.) Like *satthu* A TEACHER.

Nom.	သတ္ထု		သတ္ထုရော	
	<i>satthá</i>		<i>sattháro</i>	
Acc.	သတ္ထုရံ		သတ္ထုရော	သတ္ထုရ
	<i>sattháran</i>		<i>sattháro</i>	<i>satthára</i>
In. Ab.	သတ္ထုရာ		သတ္ထုရေဟိ	သတ္ထုရေဟိ
	<i>satthára</i>		<i>satthárehi</i>	<i>satthárebhi</i>
D. G.	သတ္ထုနော	သတ္ထုနော	သတ္ထုရာနံ	သတ္ထုနံ
	<i>satthu</i>	<i>satthuno</i>	<i>sattharánan</i>	<i>satthónan</i>
Loc.	သတ္ထုရိ		သတ္ထုရေသု	
	<i>satthuri</i>		<i>sattháressu</i>	

(c.) Like *pítu* A FATHER.

Nom.	ပိတာ		ပိတာရော	
	<i>pítá</i>		<i>píturo</i>	
Acc.	ပိတာရံ	ပိတုရံ	(as Nominative,)	
	<i>pítaran</i>	<i>píturan</i>	ပိတာရေဟိ	ပိတုရိ
In. Ab.	ပိတာရော		<i>pítarehi</i>	<i>pítubhi</i>
	<i>pítaró</i>			
D. G.	ပိတုနော	ပိတု	ပိတာရာနံ	ပိတာနံ
	<i>pítuno</i>	<i>pítu</i>	<i>pítaránan</i>	<i>pítánan</i>
Loc.	ပိတာရိ		ပိတာရေသု	
	<i>pítari</i>		<i>pítáressu</i>	

(d.) Like *mātu* A MOTHER.

Nom.	မာတာ		မာတာရော	
	<i>mátá</i>		<i>mátaro</i>	
Acc.	မာတာရံ		မာတာရော	မာတာရ
	<i>mátaran</i>		<i>mátaro</i>	<i>mátare</i>
In. Ab.	မာတာရော		မာတာရေဟိ	မာတာရေဟိ
	<i>mátaró</i>		<i>mátarehi</i>	<i>mátarebhi</i>
D. G.	မာတုနော	မာတု	မာတာရာနံ	မာတုနံ
	<i>mátuno</i>	<i>matu</i>	<i>mátaránan</i>	<i>mátónan</i>
Loc.	မာတာရိ		မာတာရေသု	မာတုသု
	<i>mátari</i>		<i>mátáressu</i>	<i>mátussu</i>

## Irregular Nouns

§ 107. Masculines in i, like sakhi A FRIEND.

	သခါ	သခါယော	သခါနော
Nom.	sakhá	sakháyo	sakháno
	သခံ သခါနံ သခါရံ		
Acc.	sakham sakhánan sakháran	(as Nominative.)	
	သခိနာ	သခါရေဟိ	သခေဟိ
In. Ab.	sakhiná	sakhárehi	sakháhe
	သခိယော	သခါနောနံ	သခိနံ
D. G.	sakhissa	sakháránan	sakhinon
	သခေ	သခါရေသု	သခေသု
Loc.	sakhe	sakháresu	sakhesu
	သခာ သခါ သခိ သခိ		
Voc.	sakha sakhá sakhi	သခာ	(as Nominative.)

§ 108. Masculines in á, like rájá A KING.

	ရာဇာ	ရာဇာ	ရာဇာနာ
Nom.	rājá	rājá	rājāno
	ရဇာံ	ရဇာနံ	ရဇာဇာ
Acc.	rajan	rājānan	rājo rājāno
	ရာဇာန	ရညာ	ရာဇေဟိ
In. Ab.	rājena	raṇyá	rájehi rájebhi
	ရာဇိနာ	ရညော	ရညံ
D. G.	rājīno	rānyo	raṇyan rājānan
	ရာည	ရာဇိနိ	ရာဇေသု
Loc.	raṇye	rājīni	rājesu rājūsū

§ 109. Masculines in o, like go AN OX.

	ဂေါ	ဂေါ	ဂေါ	ဂေါ
Nom.	go	gávo	gavo	gáv
	ဂေါဝံ	ဂေါဝံ	ဂေါဝံ	ဂေါဝံ
Acc.	gávan gavan gávun gavan	(as Nominative.)		
	ဂေါဝေန	ဂေါဝေန	ဂေါဟိ	ဂေါဟိ
In.	gávana	gavena	gohi	gobhi
	ဂေါဝယော	ဂေါဝယော	ဂေါနံ	ဂေါ
D. G.	gávassa	gavassa	gonan	gavan
	ဂေါဝါ	ဂေါ		
Abi.	gávā	gavá		
Loc.	gáve	gave	gosu	(as Instrumentive.) gávesu gavesu

# **Adjectives**

§ 110 Of first and second declensions, as *sabpa* ALL.

Sing.

Plur.

## (a.) MASCULINE.

	သဗ္ဗော	သဗ္ဗကော	သဗ္ဗ	
Nom.	<i>sabpo</i>	<i>sābpaṅko</i>	<i>sabpa</i>	
	သဗ္ဗ			
Acc.	<i>sabpan</i>			(as Nominative.)
	သဗ္ဗန	သဗ္ဗသော	သဗ္ဗဟိ	သဗ္ဗဘိ
Ins.	<i>sabpessa</i>	<i>sābpaṅso</i>	<i>sabpehi</i>	<i>sabpebhi</i>
	သဗ္ဗဿ		သဗ္ဗသာနံ	သဗ္ဗသံ
D.G.	<i>sabpassa</i>		<i>sabpesunan</i>	<i>sabpesan</i>
	သဗ္ဗသ္မာ	သဗ္ဗတော		
Abl.	<i>sabpassmā</i>	<i>sabputo</i>		(as Instrumentive.)
	သဗ္ဗသ္မိ		သဗ္ဗေ	
Loc.	<i>sabpassmā</i>		<i>sabpesu</i>	

## (b.) FEMININE.

	သဗ္ဗာ	သဗ္ဗာယော	သဗ္ဗာ	
Nom.	<i>sabpā</i>	<i>sābpyā</i>	<i>sabpā</i>	
	သဗ္ဗ			
Acc.	<i>sabpan</i>			(as Nominative.)
	သဗ္ဗာယ		သဗ္ဗဟိ	သဗ္ဗဘိ
In. Abl.	<i>sābpyā</i>		<i>sabpehi</i>	<i>sabpebhi</i>
	သဗ္ဗာယ		သဗ္ဗာသာနံ	သဗ္ဗာသံ
D. G.	<i>sābpyā</i>		<i>sābpyānan</i>	<i>sābpyānan</i>
	သဗ္ဗာယ	သဗ္ဗိယံ	သဗ္ဗာသု	
Loc.	<i>sābpyā</i>	သဗ္ဗာသိ	<i>sābpyā</i>	

## (c.) NEUTER.

	သဗ္ဗ	သဗ္ဗနိ	
Nom.	<i>sabpani</i>	<i>sābpani</i>	
	သဗ္ဗ	သဗ္ဗာနိ	
Acc.	<i>sabpani</i>	<i>sābpani</i>	
	သဗ္ဗ	သဗ္ဗာ	သဗ္ဗာနိ
Voc.	<i>sabpa</i>	<i>sābpa</i>	<i>sābpani</i>

(The other cases of the neuter are the same as the masculine.)

§ 111. Adjectives of third, second, and first declensions, as *guṇava* POSSESSING GOOD QUALITIES.

	Sing.		Plur.
		(a.)	MASCULINE.
Nom.	ဂုဏဝါ <i>guṇarā</i>	... ဝိညာ	ဂုဏဝိညာ <i>guṇaranti</i>
Acc.	ဂုဏဝိညာ <i>guṇaranti</i>	ဂုဏဝိညာ <i>guṇaranti</i>	
In. Ab.	ဂုဏဝိညာ <i>guṇaranti</i>	... ဝိညာ	ဂုဏဝိညာ <i>guṇaranti</i>
D. G.	ဂုဏဝိညာ <i>guṇaranti</i>	... ဝိညာ	ဂုဏဝိညာ <i>guṇaranti</i>
Loc.	ဂုဏဝိညာ <i>guṇaranti</i>	... ဝိညာ	ဂုဏဝိညာ <i>guṇaranti</i>
Voc.	ဂုဏဝိညာ <i>guṇaranti</i>	... ဝိညာ	ဂုဏဝိညာ <i>guṇaranti</i>

		(b.)	FEMININE.
Nom.	ဂုဏဝိညာ <i>guṇaranti</i>	... ဝိညာ	ဂုဏဝိညာ <i>guṇaranti</i>
Acc.	ဂုဏဝိညာ <i>guṇaranti</i>	... ဝိညာ	ဂုဏဝိညာ <i>guṇaranti</i>
In. Al.	ဂုဏဝိညာ <i>guṇaranti</i>	... ဝိညာ	ဂုဏဝိညာ <i>guṇaranti</i>
D. G.	ဂုဏဝိညာ <i>guṇaranti</i>	... ဝိညာ	ဂုဏဝိညာ <i>guṇaranti</i>
Loc.	ဂုဏဝိညာ <i>guṇaranti</i>	... ဝိညာ	ဂုဏဝိညာ <i>guṇaranti</i>

		(c.)	NEUTER.
Nom.	ဂုဏဝါ <i>guṇarā</i>	ဂုဏဝိညာ <i>guṇaranti</i>	
Acc.	ဂုဏဝိညာ <i>guṇaranti</i>	ဂုဏဝိညာ <i>guṇaranti</i>	

(The other cases of the neuter are the same as the masculine.)

**Participles.**

§ 112. Participles increasing by *t, nt*, as *pachan* COOKING.  
Sing. Plur.

(a.) MASCULINE.

	ပတ်	ပတ်တော	ပတ်တ	
Nom.	<i>pachan</i>	<i>pachanto</i>	<i>pachantá</i>	
	ပတ်တံ		ပတ်တံ	
Acc.	<i>pachantan</i>		<i>pachante</i>	
	ပတ်တံနံ	ပတ်တာ	ပတ်တံဟိ	ပတ်တံဘိ
Ins.	<i>pachantena</i>	<i>pachatá</i>	<i>pachantehi</i>	<i>pachantebhi</i>
	ပတ်တံသာ	ပတ်တာ	ပတ်တံနံ	ပတ်တံ
D. G.	<i>pachantassa</i>	<i>pacháto</i>	<i>pachantánan</i>	<i>pachatan</i>
	ပတ်တံမှာ	ပတ်တာ		
Abi.	<i>pachantasmá</i> <i>pachantasmá</i>	<i>pachatá</i> ပတ်တံသွာ	(as Instrumentive.)	
	ပတ်တံသွိ	ပတ်တိ	ပတ်တံသု	
Lcc.	<i>pachantasmí</i> <i>pachantahmí</i>	<i>pachati</i> <i>pachanto</i>	<i>pachantesu</i>	

(b.) FEMININE.

	ပတ်တိ	ပတ်တံဟော	ပတ်တိ	
Nom.	<i>pachantí</i>	<i>pachantíyo</i>	<i>pachantí</i>	
	ပတ်တံ			
Acc.	<i>pachantin</i>	(as Nominative.)		
	ပတ်တံဟော	ပတ်တံဟိ	ပတ်တံဘိ	
In. A <sup>b</sup> .	<i>pachantiyá</i>	<i>pachantíhi</i>	<i>pachantíbhi</i>	
	...	ပတ်တံနံ		
D. G.	...	<i>pachantínan</i>		
	.. ပတ်တံယံ	ပတ်တံသု		
Loc.	... <i>pachantiyan</i>	<i>pachantesu</i>		

(c.) NEUTER.

	ပတ်	ပတ်တံ	
Nom.	<i>pachan</i>	<i>pachanti</i>	
	ပတ်တံ		
Acc.	<i>pachantan</i>	(as Nominative.)	

(The other cases of the neuter are the same as the masculine.)



## Numeral Adjectives.

## § 113. Eka ONE.

	Mas.		Fem.		Neut.
Nom.	ဧကော <i>eko</i>		ဧကာ <i>eká</i>		ဧကံ <i>ekam</i>
Acc.	ဧကံ <i>ekan</i>		ဧကံ <i>ekan</i>		(Other cases like the masculine.)
Ins.	ဧကေန <i>ekena</i>		ဧကာယ <i>ekáya</i>		
D. G.	ဧကဿ <i>ekassa</i>		ဧကာယ ...		
Abl.	ဧကဿာ <i>ekasá</i>	ဧကတော <i>ekato</i>	ဧကာယ ...		
Loc.	ဧကဿိ <i>ekasmi</i>		ဧကာယ ...		

## § 114. Dwi TWO, of all genders.

Nom.	dwe	dwe	ဧဒ္ဒ	ဒုဝေ	
Acc.	...	... dwayan	...	...	ဒွယံ
Ins.	dwihí	dwiyena	ဒွိဟိ	ဒွိယေန	
D. G.	dwinnan	dwinnan	ဒွိန္နံ	ဒွိယိန္နံ	
Abl.	dwihí		ဒွိဟိ		
Loc.	dwissu		ဒွိယု		

## § 115. Ti THREE.

	Mas.		Fem.		Neut.
No. Ac.	တလော <i>tayo</i>		တိလော <i>tisso</i>		တိလံ <i>tini</i>
In. Ab.	တိဟိ <i>tihí</i>		တိဟိ <i>tihí</i>		(Other cases as masculine.)
D. G.	တိန္နံ တိန္နံ တိန္နံ <i>tinnan tinnan tinnan</i>		တိယန္နံ <i>tissannan</i>		
Loc.	တိယု <i>tissu</i>		တိယု <i>tissu</i>		

§ 116. *Chatu* FOUR

Mas.	Fem.	Neut.
No. Ac. <i>chattáro</i> စတ္တာရော	<i>chatasso</i> စတာသော	<i>chattári</i> စတ္တာရိ
In. Ab. <i>chatuhi</i> စတုဟိ	<i>chatuhi</i> စတုဟိ	(Other cases as masculine.)
D. G. <i>chatunnán</i> စတုသု	<i>chatassánan</i> စတုသု	
Loc. <i>chaturu</i>	<i>chaturu</i>	

§ 117. *Panycha* FIVE, of all genders.

No. Ac. <i>panycha</i>	ပဉ္စ
In. Ab. <i>panychahi</i>	ပဉ္စဟိ
D. G. <i>panychannan</i>	ပဉ္စနံ
Loc. <i>panychasu</i>	ပဉ္စသု

§ 118. *Ekunavisati* NINETEEN, declined in the feminine, but of all genders.

Nom. <i>ekunavisati</i>	ဧကုနဝိသတိ
Acc. <i>ekunavisatin</i>	ဧကုနဝိသတိ
Is. Ab. D. G. <i>ekunavisatīyá</i>	ဧကုနဝိသတိယာ
Loc. ... <i>-satiyan</i>	—သတိယံ

§ 119. *Ekunasata* NINETY NINE, declined in the neuter, but of all genders.

No. Ac. <i>ekunasatan</i>	ဧကုနသတံ
Ins. <i>ekunasatena</i>	ဧကုနသတော
D. G. <i>ekunasatassa</i>	ဧကုနသတဿ
Abl. <i>ekunasatasmá</i> — <i>sátahmá</i>	ဧကုနသတဿှာ —သတမှာ
Loc. <i>ekunasatasmí</i> — <i>satahmi</i>	ဧကုနသတသ္မိ —သတမ္မိ
Voc. <i>ekunasata</i>	ဧကုနသတ

## Pronouns.

§ 120. The First Personal Pronoun *ahma* I.

## Singular.

Nom.	ahān			အဟံ
Acc.	man	maman		မ် မမ်
Ina.	mayá	me		ယော ဝေ
D. G.	mama	ma	maman	မေ မေ မမ် အမှံ ယေံ ယေျံ
	ahman	mahyan	mayyan	
Abl.	mayá			ယော
Loc.	mayi			ယိ

## Plural.

Nom.	ahme	ahman	ahmanan	အဌေ အမှံ အမှံနံ ယေံ နော
	mayan		no	
Acc.	ahme	ahman	ahmanan	အဌေ အမှံ အမှံနံ အမှာကံ
	ahmákan		no	နော
In. Ab.	ahmehi		no	အဌေဟိ
D. G.	ahmákan		no	အမှာကံ
Loc.	ahmesu			အဌေသု

§ 121. The Second Personal Pronoun *tukma* THOU.

## Singular.

Nom.	tuan	tuvan	tuhman	တွံ တုဝံ တုမှံ တွယာ တုယာ
	twayá	tuyá		
Acc.	tuan	tuvan	tavan	တွံ တုဝံ တဝံ တံ
Ina.	'tayá	te		တယာ တေ
D. G.	tava	te	tukman	တော တေ တုမှံ တုယံ
	tayá			
Abl.				တယာ
Loc.	tayi	twayi		တယိ တွယိ

## Plural.

Nom.	tuhme	tuhman	vo	တုဌေ တုမှံ	ဝေါ
Acc.	tuhme	tuhman	tuhmákan	vo	တုဌေ တုမှံ တုမှာကံ
					ဝေါ
In. Ab.	tuhmehi		vo	တုဌေဟိ	ဝေါ
D. G.	tuhmákan		vo	တုမှာကံ	ဝေါ
Loc.	tuhmesu			တုဌေသု	



§ 123. The Demonstrative Pronoun *eta* THIS, THAT.  
Sing. Plur.

## (a.) MASCULINE.

	ဝေဝေ	ဝေဝ
Nom.	<i>eso</i>	<i>ete</i>
	ဝေဝ်	ဝေဝ
Acc.	<i>etan</i>	<i>ete</i>
	ဝေဝေန	ဝေဝဟိ
Ins.	<i>etena</i>	<i>etehi</i>
	ဝေဝိသ	ဝေဝသံ
D. G.	<i>etissa</i>	<i>etesan</i>
	ဝေဝသွာ	ဝေဝဟိ
Abl.	<i>etasmá</i>	<i>etehi</i>
	ဝေဝသ္မိ	ဝေဝသု
Loc.	<i>etasmín</i>	<i>etesu</i>

## (b.) FEMININE.

	ဝေဝ	ဝေဝ
Nom.	<i>esá</i>	<i>etá</i>
	ဝေဝ်	ဝေဝ
Acc.	<i>etan</i>	<i>etá</i>
	ဝေဝယ	ဝေဝဟိ
In. Ab.	<i>etáya</i>	<i>etáhi</i>
	ဝေဝယ ဝေဝိသ	
	ဝေဝိသယ	ဝေဝသံ
D. G.	<i>etáya etissá etissáya</i>	<i>etásan</i>
	ဝေဝယံ ဝေဝိသံ	ဝေဝသု
Loc.	<i>etáyan etissan</i>	<i>etásu</i>

## (c.) NEUTER.

	ဝေဝ်	ဝေဝနိ
Nom.	<i>etan</i>	<i>etáni</i>
	ဝေဝ်	ဝေဝနိ
Acc.	<i>etan</i>	<i>etáni</i>

*The other cases of the neuter are the same as the masculine.)*

§ 124. The Demonstrative Pronoun *ima* THIS.  
Sing. Plur.

(a.) MASCULINE.

	အယံ		ဣဇေ		
Nom.	<i>ayan</i>		<i>ime</i>		
	ဣမံ		ဣဇေ		
Acc.	<i>iman</i>		<i>ime</i>		
	ဣမိနာ	အနာန	ဣဇေဟိ	ဇဟိ	
Ins.	<i>imíná</i>	<i>anena</i>	<i>imehi</i>	<i>ehi</i>	
	ဣမဿ	ဣမိဿ	အဿ	ဣမေသံ	ဣမေသာနံ
D. G.	<i>inassa</i>	<i>imissa</i>	<i>assa</i>	<i>imesan</i>	<i>imesānan</i>
	ဣမေသွ	အသွာ	ဣမဟာ	ဣဇေဟိ	ဇဟိ
Abl.	<i>imasmá</i>	<i>asmá</i>	<i>imuhmá</i>	<i>imehi</i>	<i>ehi</i>
	ဣမတ္ထိ	အတ္ထိ	ဣတ္ထိ	ဣမေသု	ဇေသု
Loc.	<i>imasmín</i>	<i>asmín</i>	<i>ismín</i>	<i>imahmi</i>	<i>imesu</i>

(b.) FEMININE.

	အယံ		ဣမာ		
Nom.	<i>ayan</i>		<i>imá</i>		
	ဣမံ		ဣမာ		
Acc.	<i>iman</i>		<i>imá</i>		
	ဣမာယ		ဣမေဟိ		
In. Ab.	<i>imáya</i>		<i>imehi</i>		
	ဣမာယ	ဣမိဿာ			
	ဣမိဿာယ	အဿာ	ဣမာသံ	ဣမာသာနံ	
D. G.	<i>imáya</i>	<i>imissá</i>	<i>imissáya</i>	<i>assá</i>	<i>imásan</i>
	ဣမာယံ	ဣမိဿံ	အဿံ	ဣမာသု	
Loc.	<i>imáyan</i>	<i>imissan</i>	<i>assan</i>	<i>imásu</i>	

(c.) NEUTER.

	ဣဒံ		ဣမာနိ		
Nom.	<i>idan</i>		<i>imáni</i>		
	ဣဒံ		ဣမာနိ		
Acc.	<i>idan</i>		<i>imáni</i>		

(The other cases of the neuter are the same as the masculine.)

§ 125. The Demonstrative Pronoun *amu* THIS.

Sing.

Plur.

(a.) MASCULINE.

	အမကော	အသု		
	အသုကော		အမူ	
Nom.	<i>amiko asu asuko</i>		<i>amú</i>	
	အမံ		အမူ	
Acc.	<i>amun</i>		<i>amú</i>	
	အမနာ		အမူဟိ	
In. Ab.	<i>amuná</i>		<i>amúhi</i>	
	အမဃာ		အမူသံ	အမူသာနံ
D. G.	<i>amussa</i>		<i>amúsan</i>	<i>amúsánan</i>
	အမတ္ထိ		အမူသု	
Loc.	<i>amusmin</i>		<i>amúsu</i>	

(b.) FEMININE.

	အမကော	အသု	အမလော	
Nom.	<i>amiko</i>	<i>asu</i>	<i>amuyo</i>	
	အမံ		အမလော	
Acc.	<i>amun</i>		<i>amuyo</i>	
	အမလာ		အမူဟိ	
In. Ab.	<i>amuyá</i>		<i>amúhi</i>	
	အမလာ	အမလာ	အမူသံ	အမူသာနံ
D. G.	<i>amuyá</i>	<i>amussá</i>	<i>amúsan</i>	<i>amúsánan</i>
	အမဟံ	အမဟံ	အမူသု	
Loc.	<i>amuyan</i>	<i>amussan</i>	<i>amúsu</i>	

(c.) NEUTER.

	အနံ	အမနိ
Nom.	<i>adun</i>	<i>amuni</i>
	အနံ	အမနိ
Acc.	<i>adun</i>	<i>amuni</i>

(The other cases of the neuter are the same as the masculine.)

§ 126. The Relative Pronoun *ya* WHO, THAT, WHICH, WHAT.

Sing.

Plur.

(a.) MASCULINE.

	ယော	ယောကော	ယော	
Nom.	<i>yo</i>	<i>yako</i>	<i>ye</i>	
	ယံ		ယော	
Acc.	<i>yan</i>		<i>ye</i>	
	ယောန		ယောဟိ	
Ins.	<i>yena</i>		<i>yehi</i>	
	ယာသာ		ယာသံ	ယောသာန
D. G.	<i>yassan</i>		<i>yessan</i>	<i>yessánan</i>
	ယာသ္မာ		ယောဟိ	
All.	<i>yasmá</i>		<i>yehi</i>	
	ယာသ္မိ		ယောသု	
Loc.	<i>yasmin</i>		<i>yesu</i>	

(b.) FEMININE.

	ယာ	ယာ	
Nom.	<i>yá</i>	<i>yá</i>	
	ယံ	ယာ	
Acc.	<i>yan</i>	<i>yá</i>	
	ယာသာ	ယာဟိ	
In. Ab.	<i>yáyá</i>	<i>yáhi</i>	
	ယာသာ	ယာသံ	ယာသာန
D. G.	<i>yassá</i>	<i>yásan</i>	<i>yássánan</i>
	ယာသာ	ယာသု	
Loc.	<i>yassun</i>	<i>yásu</i>	

(c.) NEUTER.

	ယံ	ယာနိ
Nom.	<i>yan</i>	<i>yáni</i>
	ယံ	ယာနိ
Acc.	<i>yan</i>	<i>yáni</i>

(The other cases of the neuter are the same as the the masculine.)



§ 127. The Interrogative Pronoun *kin* WHO, WHICH, WHAT.

	Sing.		Plur.
		(a.)	MASCULINE.
Nom.	ကော <i>ko</i>	ကေ <i>ke</i>	
Acc.	ကို <i>kan</i>	ကေ <i>ke</i>	
Ins.	ကောနိ <i>kena</i>	ကေဟိ <i>kehi</i>	
D. G.	ကောသံ <i>kassā</i>	ကေသံ <i>kesan</i>	ကောသံနံ <i>kesānan</i>
Abl.	ကောသွာ <i>kasmā</i>	ကေဟိ <i>kehi</i>	
Loc.	ကောသ္မိ <i>kasmān</i>	ကေသု <i>kesu</i>	

		(b.)	FEMININE.
Nom.	ကာ <i>kā</i>	ကာ <i>kā</i>	
Acc.	ကို <i>kan</i>	ကာ <i>kā</i>	
In. Ab.	ကာယ <i>kāya</i>	ကာဟိ <i>kāhi</i>	
D. G.	ကာသံ <i>kāyā</i>	ကာသံ <i>kāsan</i>	ကာသံနံ <i>kāsānan</i>
Loc.	ကာယ <i>kāya</i>	ကာသု <i>kāsu</i>	

		(c.)	NEUTER.
Nom.	ကိ <i>kin</i>	ကိ <i>kāni</i>	
Acc.	ကို <i>kan</i>	ကိ <i>kāni</i>	

(The other cases of the neuter are the same as the masculine.)

**Rock-cut Declension.**§ 128. As First Declension in final *a*.

(a.) MASCULINE.

Singular.

Nom.	𑀅𑀲	<i>jano</i>	a man
Acc.	𑀢𑀺𑀭	<i>dhamman</i>	the law
Ins.	𑀢𑀺𑀭𑀲	<i>dhammena</i>	by the law
D. G.	𑀢𑀺𑀭𑀲	<i>dhammasa</i>	of, or, to the law
Loc.	𑀢𑀺𑀭	<i>dhamme</i>	in the law
...	𑀢𑀺𑀭𑀲𑀺𑀭	<i>vijitehmi</i>	in the conquered [country]
...	𑀢𑀺𑀭𑀲𑀺𑀭	<i>vijitansi</i>	...
Voc.	𑀢𑀺𑀭	<i>rajakā</i>	O king's follower!

Plural.

Nom.	𑀢𑀺𑀭	<i>rajakā</i>	king's followers
Ins.	𑀢𑀺𑀭𑀲𑀺𑀭𑀲𑀺𑀭	<i>paññesiye</i>	by neighbours
D. G.	𑀢𑀺𑀭𑀲𑀺𑀭	<i>manusāna</i>	to, or, of men
Loc.	𑀢𑀺𑀭	<i>patha</i>	in the paths

(b.) NEUTER.

Singular.

Nom.	𑀅𑀲𑀺𑀭𑀲𑀺𑀭	<i>anapocathan</i>	the Buddhist Sabbath
Acc.	𑀢𑀺𑀭	<i>sukhan</i>	pleasure

Plural.

Nom.	𑀢𑀺𑀭𑀲𑀺𑀭	<i>mūlāni</i>	roots
Acc.	𑀢𑀺𑀭𑀲𑀺𑀭	<i>gharistāni</i>	householders

§ 129. As Second Declension—FEMININE.  
Singular.

Nom.	𐤁𐤌𐤕𐤁	<i>jatuká</i>	a bat
In. Ab.	𐤁𐤌𐤕	<i>etáya</i>	by, or, from this
D. G.	𐤁𐤌𐤕𐤁𐤌𐤕𐤁𐤌𐤕𐤁	<i>bhickhaniyá</i>	to, or, of a priestess
Lcc.	𐤁𐤌𐤕𐤁𐤌𐤕𐤁𐤌𐤕𐤁	<i>tosaliyan</i>	in Tosali

§ 130. As Third Declension—MASCULINE.  
Singular.

Nom.	𐤁𐤌𐤕	<i>rájá</i>	a king
Ins.	𐤁𐤌𐤕	<i>rányá</i>	by a king
D. G.	𐤁𐤌𐤕	<i>ranyo</i>	to, or, of a king
Abl.	𐤁𐤌𐤕𐤁𐤌𐤕𐤁	<i>mukhato</i>	from the mouth
Loo.	𐤁𐤌𐤕𐤁𐤌𐤕𐤁	<i>pitari</i>	in a father

Plural.

Nom.	𐤁𐤌𐤕𐤁𐤌𐤕𐤁	<i>rájáno</i>	kings
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§ 131. As the numeral two.

Nom.	𐤁𐤌𐤕𐤁𐤌𐤕𐤁	<i>dwe duva</i>	two
Ins.	𐤁𐤌𐤕𐤁𐤌𐤕𐤁	<i>duvchi</i>	by two

§ 132. As the First Personal Pronoun I.  
Singular.

Nom.	𐤁𐤌𐤕	<i>ahan</i>	I
Ins.	𐤁𐤌𐤕𐤁𐤌𐤕𐤁	<i>me moyá</i>	by me
D. G.	𐤁𐤌𐤕𐤁𐤌𐤕𐤁	<i>me mama</i>	to, or, of me; my

## CHAPTER. IV.

### DECLENSION OF NOUNS.

The Pali has three genders, masculine, feminine, and neuter ; and two numbers, singular, and plural. It differs from the Sanskrit, as the Latin differs from the Greek, in the absence of a dual number.

The Pali, like the Sanskrit, has eight cases, the nominative, the accusative, the instrumentive, the dative, the ablative, the genitive, the locative, and the vocative. The instrumentive and locative, unknown to Greek or Latin, express relations denoted by *by*, and *in*.

In Greek there are three sets of terminations to mark the distinctions of case, and hence three declensions ; in Latin there are five, and therefore five declensions. Kachchayano gives one set of terminations, so according to his grammar, Pali has only one declension. The native Sanskrit grammarians also give a single set of case terminations, which are here furnished for comparison.

§ 133. Kachchayano's case terminations.

	Singular.		Plural.	
	PALI.	SANSKRIT.	PALI.	SANSKRIT.
Nom.	अ SI	सि SI	जस YO	जस् JAS
Acc.	अ AN	अम् AM	जस YO	जस् SHAS
Ins.	अ NÁ	टा TA	अ HI	भिस BHS
Dat.	अ SA	ङ NGE	अ NAN	भ्यस BHYAS
Abl.	अ SMÁ	ङसि NGASI	अ HI	भ्यस BHYAS
Gen.	अ SA	ङस् NGAS	अ NAN	आम् AM
Loc.	अ SMIN	टि NGI	अ SU	सुप् SLP











The vocative is not considered by Kachchayano, nor by the native Sanskrit grammarians, an independent case, but as included in the nominative.

These terminations unaltered are never found attached to any noun. *Si*, for instance, is always rejected from the nominative, and some other affix substituted. In Sanskrit the *i* of *Si* is rejected together with *j*, *sk*, *t*, *ug*, *p*.<sup>\*</sup> By writers later than Kachchayano, each changed set of terminations has been erected into a separate declension, and hence fifteen declensions have been furnished for Pali nouns.

In the preceding Tables of Declension are given all the different forms of Pali nouns, adjectives, and pronouns; and an examination of them will show, that they may be all conveniently classed under three declensions.

Masculine and neuter nouns in *a* final, § 89. 90, furnish one well marked set of terminations, and may be compared with the Sanskrit as below.

§ 134. Nouns in *a* final. (a.) Masculine.

Singular.		Plural.	
PALI.	SANSKRIT.	PALI.	SANSKRIT.
Nom.  o	अ	 á	ः अ
Acc. . . . . n	n	 e	ः अ
In.  ena	न एना	 ehi ebhi	ः अभि
Dat.  ssa	इय आया	 ānan	भ्यः अभ्याह
Ab.  smā	इत् आत्	(as In.)	(as Dat.)
Gen. (as Dat.)  e hi	स्य आ	(as Dat.)  e su	नां आन
Loc. e hi smin e	इ आ	esu āsu	इ आ
Voc. a á	अ	(as Nom.)	(as Nom.)

\*See Yates's Sanskrit Grammar, page 409.

(b.) Nouns in a final; Neuter.

	Singular.		Plural.	
	Pali.	Sanskrit.	Pali.	Sanskrit.
Nom.	N	N	၁နိ ĀNI	नि ĀNI
Acc.	N	N	၁နိ ĀNI	नि ĀNI
	SMIN	SMI SMÍ SMIN,	most usually SM', are all	

found in manuscripts in Burmah, for the locative singular.

While there are many points of resemblance, it will be seen that the differences between Pali and Sanskrit are very considerable. In the masculine singular they agree in the accusative, instrumentive, genitive, one form of the locative, and one form of the vocative. In the plural they are nearly alike in the ablative, genitive, and one form of the locative; and in the nominative, and accusative singular and plural of the neuter they are identical.

In other instances however they differ widely. In Pali the ablative plural is the same as the instrumentive, while in Sanskrit it is the same as the dative, from which it differs in Pali; and the dative and genitive, both singular and plural, are the same in Pali, while they differ in Sanskrit. Stork\* makes the dative and genitive in Pali to differ, and gives *āya* in this declension for the dative singular, identical with the Sanskrit; but this is correct only as an exception. The rule is that *āya* marks the dative singular of feminine forms, but not masculines; and the declension which has *āya* for the dative makes the genitive also in *āya*.

Kachchayano however in the 58th rule of his Second Book, gives some exceptions, in which after bases in *a* neuter, the dative singular is made by *āya*; but only when signifying *for*. These exceptions Kachchayano illustrates in the following sentence.

အတ္တံယံ, ဟိတံယံ, သုခံယံ ဒေဝဓနံသာနံ, ဗုဒ္ဓိ  
*atthāya, hīāya, sukhāya devanānussānan, buddho*  
 လောကံ ဥပဿတိ။ *loke upajjati*

\*See "GRAMMATICÆ PALICÆ specimen alterum," page 7.

"For the well being, for the advantage, for the happiness of men and devils, Buddha was manifested in the world."

The correspondences between the Pali and the Sanskrit declinations though more numerous, are not more striking, than the correspondences between the Pali and the classical languages.

In all the masculine declensions in Greek, *s* is the final of the nominative singular, and according to Kachchayano, *si* was the original form in Pali. The neuter nominative singular, both Greek and Pali, is marked by *n*; and all the accusative singulars in Greek end in *n*, and so they do in Pali. The genitive singular of the third declension in Greek is *os*, in Pali it here is *ssa*, and originally *sa* in Kachchayano's table, and on Asoko's inscriptions. The genitive plural always ends in *on* in Greek, and in Pali always in *an*. So the mark of the Latin ablative plural *ibus*, has its counterpart in the Pali *ebhi*.

The feminine forms of § 95–100 furnish a second clearly characterized declension. The terminations are given below.

§ 135. Nouns in *ā ī ū* feminine.

	Singular.		Plural.	
	Pali.	Sanskrit.	Pali.	Sanskrit.
Nom.	Á Ī Í Ū Ū	Á Ī Í Ū	○○○○ YO	याः YÁH
Acc.	N ○○ ○○○	N या	○○○○ YO ○○ ○○	याः YÁH भिः BHĪH
Ins.	YA YÁ	यै यै	HI BHI इं	भिः BHĪH
Dat.	...	YAI	NAN	BHYAH
Abl.	...	याः YÁH	(as Ins.)	(as Dat.) नां NÁN
Gen.	...	...	(as Dat.)	नां NÁN
Loc.	...	यां YAN YÁN	○○ SU	सु पु SU PĪH
Voc.	E &c.	E &c.	(as Nom.)	(as Nom.)

The five oblique cases of the singular are the same in Pali; while they all differ in Sanskrit, but the difference is only in the vowel, the consonant *y* is the principal part of the termination in both languages. In Pali when the base ends in *ā*, the *y* of the termination has a short, but when it ends in any other vowel, the *ā* of the *y* is long, a distinction not made in Sanskrit. The Pali has a second form for the locative in *yaṇ*, and this, it will be seen is identical with the Sanskrit form.

The forms in § 101—103. afford a third well defined declension, in which the root, out of the nominative case, is increased by a consonant, like many nouns of the third declension in Greek.

Sanskrit nouns that end in consonants are disposed of, in Pali in two ways. One class adds the vowel *a* to the consonant, and then follows the First Declension. **द्वार** *dvār* "a door", in Pali is **द्वी** *dvī*. In some instances, as **मास** *mās*, Pali **मासा** *māsa*, "a month", the Sanskrit has the Pali form also, **मास** *māsa*.

Another class drops the consonant in the nominative case, but introduces it in the oblique cases. Such are the nouns that appear in § 101—103.

§ 136. Nouns increasing in the oblique cases.

	Singular.		Plural.	
	Pali;	Sanskrit.	Pali.	Sanskrit.
Nom.	अ	अ	अ	अः
Acc.	अ	अ	(as Nom.)	(as Nom.)
Ins.	अ	अ	अहि	अहिः
Dat.	अ	अ	अहि	अहिः
Abl.	(as Ins.)	अ	(as Ins.)	(as Dat.)
Gen.	(as Dat.)	(as Abl.)	(as Dat.)	अ
Loc.	अ	अ	अ	अ
Voc.	अ	(as Nom.)	(as Nom.)	(as Voc.)





two circles touch each other. They might be made to constitute a separate declension, or they might be classed as a section of either the first or third. They are here placed in the first declension with which they agree in every case, in one form in which they are declined, excepting the instrumentive and ablative singular, and the nominative and accusative plural; and sometimes they are the same in the ablative.

They agree with the third declension in making the instrumentive and ablative in *ā*, and in having a second form of the dative and genitive singular in *o*, besides the regular one in *ssa*. They correspond to *Heteroclites* in Greek. When declined with the genitive singular in *ssa*, they are of the first declension, but when they make it in *o*, they are of the third. It is only necessary to note that besides the forms given in § 91—94, there are also found:

§ 137. Redundant forms of masculines in *i*, *ī*, *u*, *ū*.

(a.) Dative and genitive singular.

အဂ္ဂိနော	ဒဏ္ဍိနော	ဘိက္ခုနော	သယမ္ဗုနော
<i>aggino</i>	<i>dandīno</i>	<i>bhikkhuno</i>	<i>sayambhūno</i>

Stork gives *o* as the only termination of the genitive singular, in these nouns, and omits it in the dative altogether.\*

(b.) Ablative singular.

အဂ္ဂိသ္မာ	ဒဏ္ဍိသ္မာ	ဘိက္ခုသ္မာ	သယမ္ဗုသ္မာ
<i>aggismā</i>	<i>dandīsmā</i>	<i>bhikkhusmā</i>	<i>sayambhūsmā</i>
အဂ္ဂိဗ္ဗာ	ဒဏ္ဍိဗ္ဗာ	ဘိက္ခုဗ္ဗာ	သယမ္ဗုဗ္ဗာ
<i>aggibhā</i>	<i>dandibhā</i>	<i>bhikkhubhā</i>	<i>sayambhūbhā</i>

In like manner many nouns of the third declension, besides the forms given in the paradigms, § 101—105, have redundant forms in the singular conformed to the declension of *purisa*, § 89. For example; *manā*, MIND, declined on the base *manā*, without taking *s*, is declined:

Ins.	မနော	<i>manena</i>	Dat. Gen.	မနောသ	<i>manasā</i>
Abl.	မနောသ္မာ	မနောဗ္ဗာ	<i>manasā</i>	<i>manabhā</i>	

\*See "GRAMMATICÆ RALICE specimen alterum," page 29.

§ 138. *Bhagavá* A LORD, besides the forms given in § 102, is also declined, out of the nominative case, on the base *bhagavanta*, like *purisa* of the first declension, thus:

	Singular.		Plural.
	ဘဂဝါ	ဘဂဝန္တေ	ဘဂဝန္တာ
Nom.	<i>bhagavá</i>	<i>bhagavante</i>	<i>bhagavanta</i>
	ဘဂဝန္တံ	ဘဂဝန္တေ	
Acc.	<i>bhagavantun.</i>	<i>bhagavante</i>	
	ဘဂဝန္တေနံ	ဘဂဝန္တေဟိ	ဘဂဝန္တေဟိ
Ins.	<i>bhagavanteṇa</i>	<i>bhagavantehi</i>	<i>bhagavantebhi</i>
	ဘဂဝန္တဿ	ဘဂဝန္တေနံ	
D. G.	<i>bhagavantassa</i>	<i>bhagavantānaṃ</i>	
	ဘဂဝန္တေသ္မိ ဘဂဝန္တေယျာ		
Abl.	<i>bhagavantuṣmá ... vantuṣmá</i>	(as Instrumentive.)	
	ဘဂဝန္တေသ္မိ		
Loc.	<i>bhagavantuṣmin</i>		
	ဘဂဝန္တေမိ ဘဂဝန္တေ ဘဂဝန္တေသ္မိ		
	<i>bhagavantaḥmi bhagavante bhagavantesu</i>		
	ဘဂဝါ ဘဂဝ ဘဂဝံ		
Voc.	<i>bhagavá bhagava bhagavan</i>	(as Nominative.)	

Nouns increasing by *r*, or that have a second base in which *r* appears, form a complete class in themselves, and might be treated as a separate declension, but there seems to be no sufficient reason for separating them from the third.

§ 139. Besides the forms given in the table, certain nouns of agency are declined after the form of *satthū* A TEACHER; as:

ကတ္တု *kattu* A DOER. ဝတ္တု *vattu* A SPEAKER.

These nouns have a redundant form of the dative and genitive singular in *ssa*, like the first declension, as:

သတ္တုဿ *satthūssa*, to or of A TEACHER.

ကတ္တုဿ *kattussa* ... ... A DOER.

ပိတုဿ *pitussa* ... ... A FATHER.

မာတုဿ *mātassa* ... ... A MOTHER.

ဘတုဿ *bhātussa* ... ... A BROTHER.

§ 140. Occasionally the ablative singular is made by *ito*, as:

မာတိတော	<i>mātito</i> , from	A MOTHER,
ပီတိတော	<i>pītito</i> , ...	A FATHER,
ဘာတိတော	<i>bātito</i> , ...	A BROTHER,
ဇိတိတော	<i>dhītito</i> , ...	A DAUGHTER,
ဒုဟိတိတော	<i>duhītito</i> , ...	A DAUGHTER.

Clough declines *mātu* A MOTHER, in the singular number, on the model of the second declension, making the instrumentive, dative, genitive, and ablative, *mātuyā\**, but no such forms are given by Kachchayanā, and they have probably been introduced into the language since his grammar was written.

In the Pali books the nominative plural is sometimes used for the singular, as:

မယျံမာရော	<i>mayyan māro</i>	"My mother."
တုယျံမာရော	<i>tuyyan māro</i>	"Thy mother."

These nouns of relationship in Sanskrit make their finals in *ri*, while the nouns of agency correspond to Sanskrit nouns made by the affix *trī*.

§ 141. There is so little diversity in the feminine forms in § 95-100, that no exception can be taken to making them a single declension. The apparent irregularity of *mati* WISDOM is the result of permutation. The final *i* of the base is elided, and the *y* of the affix is compounded with the last consonant of the base. So also, among others;

ယာ	ယံ	ယာယျာ	ယာယျံ	ရတျာ	ရတျံ
<i>yā</i>	<i>yā</i>	<i>pathavyā</i>	<i>pathavyā</i>	<i>pathavyā</i>	<i>pathavyā</i>
<i>yan</i>	<i>yan</i>	<i>pathavyā</i>	<i>pathavyā</i>	<i>pathavyā</i>	<i>pathavyā</i>

§ 142. Many feminines in *ni* are formed by the affix *ni* being added to masculine, as:

ဘိက္ခု	ဘိက္ခုနီ	ဟတ္ထိ	ဟတ္ထိနီ
<i>bhikkhu</i>	<i>bhikkhunī</i>	<i>hathi</i>	<i>hathinī</i>
A PRIEST	A PRIESTESS	AN ELEPHANT	A FEMALE ELEPHANT.

\*Clough's Grammar, page 42.

Sometimes the last vowel of the masculine suffers change before the affix is appended, as:

မာတုလ	မာတုလာနိ
<i>mātulo</i> A MATERNAL UNCLE	<i>mātulanī</i> WIFE OF UNCLE
ဂဟပတိ	ဂဟတောနိ
<i>gahapati</i> MASTER OF A HOUSE	<i>gahapatani</i> MISTRESS OF A HOUSE
ရာဇာ	ရာဇိနိ
<i>rājā</i> A KING	<i>rājini</i> A QUEEN

§ 143. In the Pali books, the masculine termination of the locative singular is sometimes added to the feminine form. Thus နိရိယံ နိရိယနိ *niriyaṇ* and *niriyaṇni* "In hell." are found on the same page.

§ 144. Sometimes the long vowel of the termination *yā* is dropped, as:

ဆဓတ္တိယဓတ္တိနိဋ္ဌိတံ *ekha bhaddiya khotḍa nīṭhitaṇ*  
 "The sixth, the division of the kings, is finished."

§ 145. The irregularities of the irregular nouns are accounted for by supposing the existence of two or more bases. Some cases are formed regularly from one base, and other cases from the other base, or bases. Thus *sakhi* A FRIEND, has two bases, သမိ သခါ *sakhi* and *sakhā*.

Occasionally there are forms found from both roots in the same case. Thus the nominative and accusative plural of *sakhi*, have both သမိနော သခါနော *sakhino* and *sakhāno*.

§ 146. *Brahma* is irregular only in that it increases by *z*, in some of its cases instead of by *n*, and has two bases,

ဗြဟ္မ ဗြဟ္မဏ *brahma* and *brahman*.

§ 147, *ādi* BEGINNING, has irregular forms in the locative, which has the following forms:

အာဒိ	အာဒိနိ	အာဒိသိ	အာဒါ
<i>ālin</i>	<i>ādihini</i>	<i>ādismi</i>	<i>ādilo</i>

§ 148. *Kamma* A DEED, and a few other nouns, have a form with *u* in the instrumentive singular as:

ကမ္မုနာ	ဗြဟ္မုဏာ
<i>kammunā</i>	<i>brahmunā</i>
"By a deed."	"By a Brahmin."

§ 149. In the plural, the vocative is uniformly the same as the nominative, and most frequently has a form like it in the singular, always in the tables, when the vocative is not given. But nouns that have a long vowel in the nominative case, have also a second form of the vocative with a short vowel, as:

Nom.&	ဘဂဝါ	ဘိတာ	ပုမာ	သတ္ထာ	ဣတ္ထိ	ဝေဒု
Voc.	<i>bhagará</i>	<i>bhátá</i>	<i>pumá</i>	<i>satthá</i>	<i>itti</i>	<i>vedú</i>
	ဘဂဝ	ဘိတ	ပုမ	သတ္ထ	ဣတ္ထိ	ဝေဒု
Voc.	<i>bhagara</i>	<i>bhata</i>	<i>puma</i>	<i>sattka</i>	<i>itti</i>	<i>vedu</i>

On the other hand neuters that make the nominative singular in a final anuswara have a form of the vocative with a long vowel, as: Nom. ရူပံ ဖနံ *rupan manan* Voc ရူပါ ဖနာ *rupá maná*

§ 150. In most languages the nominative case is regarded as the base of the noun, but in Pali, as in Sanskrit, the nominative case is usually formed from the base, and differs from it like the other cases. Thus the base *purisa* forms its nominative *puriso*, and *rupa* makes *rupan*.

In forming compound words, the base and not the nominative case is used, and it is the base and not the nominative case that has to be looked up in Sanskrit dictionaries. A Pali dictionary might be appropriately compiled on the same principle, but the existing native Pali dictionaries insert the word in the nominative, and ignore the base altogether.

The root to which nouns are referred differ usually both from the nominative case and the case in which it is declined. Thus Kachchayano derives

ပိတု	ဝါ	ရိတု
<i>pítu</i> A FATHER, from	<i>ṛá</i> TO WATCH OVER, and the affix	<i>ritu</i>
မာတု	မာန	ရာတု
<i>mātu</i> A MOTHER, ...	<i>mána</i> TO LOVE, ...	<i>rātu</i>

In this way most words are traced to a root and an affix, but many of the derivations are imaginary. The affixes used in the formation of words are very numerous, and will come under consideration in a future chapter on derivation.

## CHAPTER V.

### DECLENSION OF ADJECTIVES.

Adjectives are declined like nouns of the same terminations. Thus *sabpa*, (§ 110.) is declined, in the masculine, like *purisa* (§99.); in the feminine like *kanyá* (§ 95); and in the neuter like *rúpa* (§ 90.). So *gunavá* (§ 111.), in the masculine is like *bhagavá* (§ 102.), in the feminine like *śadī* (§ 98.), and in the neuter like *mana* (§ 103.).

§ 151. The affix *vá*, in *gunavá*, corresponds to Sanskrit वत्, *vat*, and is used in the formation of many other adjectives, as;

बलवत्	<i>balavá</i>	POSSESSED OF STRENGTH
पण्यवत्	<i>panyavá</i>	... WISDOM
हिमवत्	<i>himavá</i>	... FROST AND SNOW

§ 152. Other adjectives, thus declined are formed with *má* in the same signification; corresponding to the Sanskrit particle

मत	<i>mat</i>	as:	
सावित्री	<i>savitímá</i>	POSSESSED OF CAUTIOUSNESS	
रुचिमी	<i>ruchimá</i>	...	LUSTRE
बन्धुमत्	<i>bandhumá</i>	...	RELATIONS

§ 153. *Maha* GREAT, is declined on the same model. Thus the masculine singular is

Nom.	<i>mahan</i>	<i>maha</i>	महं	महा
Acc.	<i>mahan</i>	<i>atan</i>	महं	महा
In. Ab.	<i>mahatá</i>		महाता	
D. G.	<i>mahato</i>		महाता	
Loc.	<i>mahati</i>		महाति	

§ 154. Participles are declined like adjectives of the same finals. In § 112. is a specimen of a present participle declined like *gunavá*. Many other participles and participial adjectives are declined on the model of *sabpa*, *sabpá*, *sabpan*; like the Greek *pas*, *pasa*, *pan*; or the Latin *bonus*, *bona*, *bonum*.

## Degrees of Comparison.

Kachchayano does not distinguish the degrees of comparison, and they are often used, as in Sanskrit, not for comparison but to denote "excess." Clough says,\* "It does not appear that they can be distinguished into the two classes of 'Comparative, and Superlative.'"

§ 155. These remarks are justified by Kachchayano who writes:

သဒ္ဓ ဣမ ပါပါ။ အယမိမံ ဝိသဒ္ဓ ပပေါတိ။  
*sadde ime pāpā ayamimesan vīṣena pāpoti*  
 ပါပတာရ။ ဧဝံ ပါပာဇော။ ပါပိသိကာ။ ပါပိယာ။  
*pāpataro evaṁ pāpakama pāpisiṅko pāpiyo*  
 ပါပိဒ္ဓာ။  
*pāpiṭṭha*

"All these are wicked. This one of these by being exceedingly wicked, is wicked—*tara*, So also is wicked—*tama*, wicked—*isika*, wicked—*iya*, wicked—*iṭha*."

ဣယ ဣယ ဣသိက ဣဒ္ဓ *iya* or *iyya*, *isika*, or *iṭha*

These particles given by Kachchayano above are the Sanskrit

इयस् इष्ठ *iyas* and *iṣṭha*, and since Yates says† "Each of which may be comparative or superlative", they may be admitted as possessing the same double signification in Pali. Kachchayano furnishes several examples, as:

ဂုဏတ ဂုဏိယော ဂုဏိဒ္ဓာ  
*gunata VIRTUOUS guniyo guniṭṭha MORE, OR MOST VIRTUOUS*  
 မေဓာ မေဓိယော မေဓိဒ္ဓာ  
*medhā INTELLIGENT medhiyo medhiṭṭha MORE, OR MOST INTELLIGENT*

§ 156. Whatever grammarians may say, usage shows that *tara* designates the comparative degree, and *tama* the superlative, as in Sanskrit and Greek. For example: King Wathandria says of his Queen Madi,

မဒိတာ သတဂုဏာဒ္ဓ သဟဿဂုဏာဒ္ဓ သတဿဟ  
*madito satagunena sahasragunena satasaha*

\*Clough's Grammar, page 93.

†Yates's Sanskrit Grammar, page 75.



သာသနာနိ သဗ္ဗညုတဉ္စ ဇော ဇီယ တရန္တိ

*saṣṣaṇṇa caḷaṇṇaṇṇa nara jīya taranti*

"Thū. Maci, i.e. a hundred times, by a thousand times, by ten thousand times is infinite wisdom more beloved by me."

One of Kachchayano's examples reads:

သမာနာရိနံ ဒဿနိယံ တမော

*dāma nāraṇa dāssaniya tamo*

"O women the one with a golden appearance is the hand-somest."

§ 157. The comparative degree is often made by *varaṇ* BETTER, and the superlative by *attamaṇ* BEST. The young wife of an old Brahmin is abused thus:

ယတံ ဂိဇ္ဈဿ ဃရေ ဝသတိ ယောနန္တံ ဂိဝိတံ ဝရံ

*yatan gijjassa ghare vassati yonanta givita varan*

"Thou who dwellest in the house of an old man, death to thee were better than life."

When Way-handria gave away his children, it is said:

ဒါနံ မုတ္တမံ ဒဒါ *dāna muṭṭamaṇṇa*

"He gave the best gift."

§ 158. When adjectives take *iya*, *īta*, or *isika*, a final vowel or affix is dropped as in Sanskrit. Thus in the examples given above

မေဝာ မေဝ မေဝိယော

*medhā becomes medha as medhiyo*

ဂုဏာတ ဂုဏ ဂုဏိယော

*guṇata ... guṇa ... guṇiyo*

§ 159. In English a few adjectives, as *good* and *bad*; on being compared change the root, and become *better* *best*, and *worse* *worst*. So in Pali, as also in Sanskrit, when *iya* and *īta* are affixed to certain adjectives, they take new bases, as;

အနိက နေဝ နေဝိယော နေဝိဋ္ဌော

*antika NEAR nedā (new base) nedīyo nedīṭṭho*

အပ္ပ ကာဏ ကာဏိယော ကာဏိဋ္ဌော

*appa SMALL kaṇa ... kaṇiyo kaṇiṭṭho*

ဗရ သာဓ သာဓိယော သာဓိဋ္ဌော

*braḥma FIRM sādha ... sādhiyo sādhiṭṭho*

# Numeral Adjectives.

## CARDINAL NUMBERS.

§ 160. The Pali numerals resemble the Sanskrit, and the numerals of all the Indo-European nations; yet there are points of difference throughout. In the large numbers they differ materially. There is no distinct name for a million, as there is in Sanskrit. It is called *ten hundred thousand*. But there is a proper name for ten millions, and then the enumeration proceeds by periods of sevens, every seven places of figures having a distinct name up to a unit with one hundred and forty ciphers.

In English, ten and one are expressed by eleven, *one left* after ten; so by an analogous idiom, nineteen is expressed in Pali by *ekunavisa*, or twenty less one; and ninety nine by *ekunavata*, or one hundred less one.

၁	ဧကော	ဧကော	ဧကံ			ဧက
1	eko	eká	ekan	ONE	(base)	eka
၂	ဒွေ	ဒုဝေ				ဒွိ
2	duo	duve		TWO		dwi duvi
၃	တယော	တြိ	တိသော	တိဂ်		တိ
3	tayo	tri	tisao	tizi		THREE ti
၄	စတ္တာရော	စတုသော	စတသေ	စတ္တာရိ		စတု
4	chattáro	chatuyo	chatasso	chattári	FOUR	chata
၅	ပဉ္စ					ပဉ္စ
5	panycha		FIVE	(base)		panycha
၆	ဇော	ဆ				ဇော
6	so or	chha	SIX	...		so or chha
၇	သတ္တ					သတ္တ
7	sattu		SEVEN	...		sattu
၈	အဋ္ဌ					အဋ္ဌ
8	aṭṭu		EIGHT	...		aṭṭu
၉	နဝ					နဝ
9	nava		NINE	...		nava
၁၀	သဿ					သဿ
10	dasa		TEN	...		das

၁၁	ကောဒသ		၂၄	ဇောဝိသ	
11	<i>ekādasā</i>	ELEVEN	24	<i>jōbāsa</i>	TWENTY FOUR
...	ကောရသ		...	စာတုဝိသ	
...	<i>ekārāsa</i>	...	...	<i>chatutvāsa</i>	...
၁၂	ရွှိဒသ		၂၅	ပညာဝိသ	
12	<i>dwādhasā</i>	TWELVE	25	<i>pañcāhāsa</i>	FIVE
...	ဗာရသ		၂၆	ဆဗ္ဗိသ	
...	<i>bārāsa</i>	...	26	<i>chhāybhāsa</i>	SIX
၁၃	တောရသ		၂၇	သတ္တဝိသ	
13	<i>terāsa</i>	THIRTEEN	27	<i>sattavāsa</i>	SEVEN
၁၄	ဓုဒ္ဓသ		၂၈	အဋ္ဌိသ	
14	<i>chuddasā</i>	FOURTEEN	28	<i>aṣṭvāsa</i>	EIGHT
၁၅	ပဉ္စရသ		၂၉	နဝါဝိသ	
15	<i>pañcāśvāsa</i>	FIFTEEN	29	<i>navāvāsa</i>	NINE
...	ပဉ္စရသ		...	ကျေနုတ်သ	
...	<i>pañnarāsa</i>	...	...	<i>ekunūtvāsa</i>	...
၁၆	သောဠသ		၃၀	တိသ	
16	<i>soḷasā</i>	SIXTEEN	30	<i>tinsā</i>	THIRTY
၁၇	သတ္တရသ		၃၁	ကေကိသ	
17	<i>sattavāsa</i>	SEVENTEEN	31	<i>ekatinsā</i>	ONE
၁၈	အဋ္ဌာရသ		၃၂	ဒွေတ္တိသ	
18	<i>aṣṭhārasā</i>	EIGHTEEN	32	<i>dwēttinsā</i>	TWO
၁၉	နဝါဒသ		...	ဗာတ္တိသ	
19	<i>navādvāsa</i>	NINETEEN	...	<i>bāttinsā</i>	...
...	ကျေနုဝိသ		၃၃	တေတ္တိသ	
...	<i>ekunūtvāsa</i>	...	33	<i>tēttinsā</i>	THREE
၂၀	ဝိသ		၃၄	စာတုဝိသ	
20	<i>vāsa</i>	TWENTY	34	<i>chatutinsā</i>	FOUR
...	ဝိသတိ		၃၅	ပညာတ္တိသ	
...	<i>vāsati</i>	...	35	<i>pañcāchatinsā</i>	FIVE
၂၁	ကောဝိသ		၃၆	ဆတ္တိသ	
21	<i>ekavāsa</i>	ONE	36	<i>chhattinsā</i>	SIX
၂၂	ဗာဝိသ		၃၇	သတ္တဝိသ	
22	<i>bāvāsa</i>	TWO	37	<i>sattatinsā</i>	SEVEN
၂၃	တောဝိသ		၃၈	အဋ္ဌိဝိသ	
23	<i>tervāsa</i>	THREE	38	<i>aṣṭatinsā</i>	EIGHT

၃၉	နဝတိသ	
39	<i>navatinsa</i>	THIRTY NINE
	ဧကုနစက္ကသိ	
...	<i>ekunachuttalá</i>	...
၄၀	စက္ကလိသ	
40	<i>chuttálisa</i>	FORTY
	ခုတ္တလိသ	
...	<i>chuttálisa</i>	...
	တာလိသ	
...	<i>tálisa</i>	...
၄၁	ဧကစက္ကသိသ	
41	<i>ekachattálisa</i>	ONE
၄၂	ဧကစက္ကလိသ	
42	<i>dwechuttálisa</i>	TWO
	ဗာစက္ကသ	
...	<i>báchattálisa</i>	...
၄၃	တေစက္ကလိသ	
43	<i>techattálisa</i>	THREE
၄၄	စတုစက္ကလိသ	
44	<i>chutuchutt lisa</i>	FOUR
၄၅	ပဉ္စစက္ကသိသ	
45	<i>panyachuttálisa</i>	FIVE
	ပဉ္စတာလိသ	
...	<i>panyachatálisa</i>	...
၄၆	ဆစက္ကလိသ	
46	<i>chhachattálisa</i>	SIX
၄၇	သတ္တစက္ကလိသ	
47	<i>sattachattálisa</i>	SEVEN
၄၈	အဋ္ဌစက္ကလိသ	
48	<i>atthuchattálisa</i>	EIGHT
၄၉	နဝတတာလိသ	
49	<i>navachatálisa</i>	NINE
	ဧကုနပညာသ	
...	<i>ekunapanyása</i>	...
၅၀	ပညာသ	
50	<i>panyása</i>	FIFTY

၅၁	ဧကပညာသ	
51	<i>ekapanyása</i>	FIFTY ONE
၅၂	ဧကပညာသ	
52	<i>dwepanyása</i>	TWO
၅၃	တေပညာသ	
53	<i>tepanyása</i>	THREE
၅၄	စတုပညာသ	
54	<i>chatupanyása</i>	FOUR
၅၅	ပဉ္စပညာသ	
55	<i>panyachapanyása</i>	FIVE
၅၆	ဆပညာသ	
56	<i>chhapanyása</i>	SIX
၅၇	သတ္တပညာသ	
57	<i>sattapanyása</i>	SEVEN
၅၈	အဋ္ဌပညာ	
58	<i>atthapanyá</i>	EIGHT
၅၉	နာပညာသ	
59	<i>nopanyása</i>	NINE
	ဧကုနသဌိ	
...	<i>ekunnsaṭhi</i>	...
၆၀	သဌိ	
60	<i>saṭhi</i>	SIXTY
၆၁	ဧကသဌိ	
61	<i>ekasaṭhi</i>	ONE
၆၂	ဒွါသဌိ	
62	<i>dwásaṭhi</i>	TWO
၆၃	တေသဌိ	
63	<i>tesaṭhi</i>	THREE
၆၄	စတုသဌိ	
64	<i>chatusaṭhi</i>	FOUR
၆၅	ပဉ္စသဌိ	
65	<i>panychasatṭhi</i>	FIVE
၆၆	ဆသဌိ	
66	<i>chhasaṭhi</i>	SIX
၆၇	သတ္တသဌိ	
67	<i>sattusaṭhi</i>	SEVEN

၆၈	အဋ္ဌသတ္တိ		၈၃	တေအသိတိ	
68	<i>aṭṭhasaṭṭhi</i>	SIXTY EIGHT	83	<i>teasaṭṭhi</i>	EIGHTY THREE
၆၉	နဝသတ္တိ		၈၄	စတုရသသိတိ	
69	<i>navasaṭṭhi</i>	NINE	84	<i>chaturāsāṭṭhi</i>	FOUR
	ဧကုနသတ္တိ		၈၅	ပဉ္စသသိတိ	
	<i>ekunasaṭṭhi</i>	...	85	<i>pañcchāsāṭṭhi</i>	FIVE
၇၀	သတ္တိ		၈၆	ဆဋ္ဌသသိတိ	
70	<i>sattati</i>	SEVENTY	86	<i>chakṣasāṭṭhi</i>	SIX
	သတ္တိ		၈၇	သတ္တသသိတိ	
...	<i>sattati</i>	...	87	<i>sattasāṭṭhi</i>	SEVEN
၇၁	ဧကသတ္တိ		၈၈	အဋ္ဌသသိတိ	
71	<i>ekasaṭṭhi</i>	ONE	88	<i>aṭṭhasāṭṭhi</i>	EIGHT
၇၂	ဒွါသတ္တိ		၈၉	ဧကုနသသိတိ	
72	<i>dvāsaṭṭhi</i>	TWO	89	<i>ekunasaṭṭhi</i>	NINE
၇၃	တေသတ္တိ		၉၀	နဝသတ္တိ	
73	<i>teasaṭṭhi</i>	THREE	90	<i>navasaṭṭhi</i>	NINETY
၇၄	စတုသတ္တိ		၉၁	တေအသိတိ	
74	<i>chatusaṭṭhi</i>	FOUR	91	<i>teasaṭṭhi</i>	ONE
၇၅	ပဉ္စသတ္တိ		၉၂	ဧကုနသသိတိ	
75	<i>pañcchasaṭṭhi</i>	FIVE	92	<i>ekunasaṭṭhi</i>	TWO
၇၆	ဆသတ္တိ		၉၃	တေအသိတိ	
76	<i>chakṣasaṭṭhi</i>	SIX	93	<i>teasaṭṭhi</i>	THREE
၇၇	သတ္တသတ္တိ		၉၄	စတုရသသိတိ	
77	<i>sattasāṭṭhi</i>	SEVEN	94	<i>chaturāsāṭṭhi</i>	FOUR
၇၈	အဋ္ဌသတ္တိ		၉၅	ပဉ္စသသိတိ	
78	<i>aṭṭhasāṭṭhi</i>	EIGHT	95	<i>pañcchasaṭṭhi</i>	FIVE
၇၉	နဝသတ္တိ		၉၆	ဆဋ္ဌသသိတိ	
79	<i>navasaṭṭhi</i>	NINE	96	<i>chakṣasaṭṭhi</i>	SIX
	ဧကုနသသိတိ		၉၇	သတ္တသသိတိ	
...	<i>ekunasaṭṭhi</i>	...	97	<i>sattasāṭṭhi</i>	SEVEN
၈၀	အသိတိ		၉၈	အဋ္ဌသသိတိ	
80	<i>asaṭṭhi</i>	EIGHTY	98	<i>aṭṭhasāṭṭhi</i>	EIGHT
၈၁	ဧကသသိတိ		၉၉	နဝသသိတိ	
81	<i>ekasaṭṭhi</i>	ONE	99	<i>navasaṭṭhi</i>	NINE
၈၂	ဒွါသသိတိ			ဧကုနသသိတိ	
82	<i>dvāsaṭṭhi</i>	TWO		<i>ekunasaṭṭhi</i>	...

၁၀၀	သတ်	၅၀၀	ပဉ္စသတ်
100	<i>satan</i> ONE HUNDRED	500	<i>panychasatan</i> FIVE HUND.
	ဧကသတ်		၆၀၀
...	<i>ekasatan</i> ...	600	<i>chhasatan</i> SIX ...
၂၀၀	ဒွေသတ်	၇၀၀	သတ္တသတ်
200	<i>duesatan</i> TWO ...	700	<i>sattasatan</i> SEVEN ...
၃၀၀	တေသတ်	၈၀၀	အဋ္ဌသတ်
300	<i>tesatan</i> THREE ...	800	<i>aṭṭhasatan</i> EIGHT ...
၄၀၀	စတုသတ်	၉၀၀	နဝသတ်
400	<i>chatusatan</i> FOUR ...	900	<i>navasatan</i> NINE ...

၁၀၀၀	ဒဿသတ်	သဟဿသိ
1000	<i>dasasatan</i>	<i>sahasam</i> A THOUSAND
၁၀၀၀၀၀	သတသဟဿသိ	လက္ခံ
100000	<i>satasahasam</i>	<i>lakshan</i> A LACK
၁၀၀၀၀၀၀၀	ကောဋိ	ကုဋေ
10000000	<i>koṭi</i>	<i>kūṭe</i> TEN MILLIONS

၁၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀	ပကောဋိ	
10000000000000000000	<i>pakoṭi</i>	A HUNDRED BILLIONS
၁၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀	ကောဋိပ္ပကောဋိ	
1000000000000000000000000	<i>kotippakoṭi</i>	TEN TRILLIONS

နဟုတ် ၄ နိန္ဒဟုတ် ၅ အက္ခေါဘဏိ ၆ ဗိန္ဒူ ၇ အပ္ပုတ် ၈ နိရပ္ပုဒ် ၉ အဟဟံ ၁၀ အပပံ ၁၁ အဋ္ဌဋ္ဌံ ၁၂  
 သောကန္တကံ ၁၃ ဥပ္ပလံ ၁၄ ကုမုဒ် ၁၅ ပဒုမံ ၁၆ ဝုဏ္ဏ  
 ရိကံ ၁၇ ကဿနံ ၁၈ မဟာကဿနံ ၁၉ အဝါဇျိယျံ ၂၀

The names given above designate numbers, that have multiples of seven ciphers after a unit, equal to the numbers set against the several names. Thus:

<i>nahutan</i>	has a unit with 28;	<i>sokandhikan</i>	has a unit with 91.
<i>ninnahutan</i>	...	<i>uppalan</i>	...
<i>akkhobhani</i>	...	<i>kumudan</i>	...
<i>bindu</i>	...	<i>paduman</i>	...
<i>ambutan</i>	...	<i>puntarikan</i>	...
<i>nirabpudan</i>	...	<i>kathanan</i>	...
<i>akhan</i>	...	<i>mahakathanan</i>	...
<i>apapun</i>	...	<i>asanghayeeyan</i>	...
<i>atutan</i>	...		i. e. "an innumerable number."

There is much diversity in writing the numerals between twenty and ninety. All the forms given above with a final *a* are often written with a final *n*, and always so in the nominative. Twenty is *visa*, *visan*, *visatan*, and *visati*. Thirty follows the same analogy, as, *tisa*, *tinsa*, *tisan*, *tinsati*, and *tisati*. Forty is written *chattāṭisa*, *chattāṭisan*, *chuttāṭisa-san*, *chottāṭisa-san*, and *tāṭisa-ṭisan*. And fourteen, besides the form given, is also written *choddasa*, and *chatudasa*. Sixty is sometimes written with *chha*, *chhaṭhi*, and the *v* in *nava*, nine, is occasionally changed to *o*, as *novī-sati*, twenty nine, and *nopanyāsa*, fifty nine.

There is also a want of uniformity in writing some of the large numerals, as: *koṭippakoti*, and *koṭipakoti*; and *akkhobhani*, and *akhobhani-bhani*; *apapan*, *ababan*, and *apaban*; *nirappudan*, and *nirabpūdan*; *aṭaṭan*, and *atatan*; *sokandhakan*, and *sogandhakan*; *uppalan*, and *upalan*; *kumūddan*, and *kumadan*; and *asung-kheyyan-yan-yani*.

§ 161. The first five numerals are declined in § II3-117. Above five the numerals are of all genders, whatever may be the gender of the form in which they are declined. From FIVE to EIGHTEEN inclusive, they are declined like *panycha* FIVE, in the plural number, as given in § 115. All the numerals between eighteen and ninety nine are declined in the singular number only. *Ekanavīsati* NINETEEN is an example, (§ 118.) Kachchayano says from twenty to ninety inclusive they are of the feminine gender. One hundred and upwards are neuter, excepting those that have a final *i*, which are feminine. They are usually declined in the singular, like *ekunasata* in § 116, but they take occasionally plural terminations.

### Ordinal Numbers.

§ 162. Above four the Ordinals are formed from the Cardinals by affixing the particle *ma*, corresponding to the Sanskrit मः

ပဌမ	<i>paṭhama</i>	FIRST	ဒုတိယ	<i>dutiya</i>	SECOND
တတိယ	<i>tatiya</i>	THIRD	စတုတ္ထ	<i>chatutta</i>	FOURTH
ပဉ္စမ	<i>panychama</i>	FIFTH	ဆဌမ	<i>chhaṭhama</i>	SIXTH
သတ္တမ	<i>sattama</i>	SEVENTH	အဋ္ဌမ	<i>aṭhama</i>	EIGHTH
နဝမ	<i>navama</i>	NINTH	သဿမ	<i>dasama</i>	TENTH
एकादश	<i>ekādasama</i>	ELEVENTH	द्वादश	<i>dwadasama</i>	TWELVTH

## CHAPTER VI.

### DECLENSION OF PRONOUNS.

The Pali pronouns are nearly related to Sanskrit, and more remotely to the pronouns of all the Indo-European languages.

#### Personal Pronouns.

§ 163. The two first personal pronouns are treated together by Kachchayano, and he refers them to allied bases, to *ahma* I, and *tuhma* THOU. So the Greek *igo* and *su*, the Latin *ego* and *tu*, the English *I* and *Thou*, though apparently widely apart, are made from the same base. The declensions are given in § 120, 121, and show a striking resemblance to the Greek, but they contain redundant forms in *no* and *vo*, corresponding to the Latin *nos* and *vos*.

The Sanskrit has also *nah* and *vah*, but their usage differs from Pali. In Sanskrit they are used in three cases only, but in Pali they are used in five, being found in the nominative and the instrumentive in which they are never used in Sanskrit. It is noteworthy too that Kachchayano gives examples to illustrate their usage in these two cases, while he gives none for the other cases; as if he were pointing out a usage that might be questioned. Here the Pali, as in some other instances, is nearer the Latin than the Sanskrit is; but the ablative is wanting in Pali, though common in Latin. If formed regularly, it would be *nobhi* and *vobhi*, very like *nobis* and *vobis*.

§ 164. The Third Personal Pronoun is referred to the base *ta*. It is often used as a demonstrative, and occasionally as a definite article, but more like the Greek than the English, and the declension in § 122. exhibits a great resemblance, in form, to the Greek Article. A redundant form, out of the nominative case, is found in *nan*, which does not appear in Sanskrit; but the poetic *nin*, in Greek appears to be the same word.

§ 165. The word which Kachchayano refers to *bhavantu*, used in respectful addresses, like "Your Lordship", may be regarded as an Honorific Second Personal Pronoun. It is declined like *bhugavā*, § 102. but is irregular in some of its cases as:



## MASCULINE.

	Singular.		Plural.
	ဘဝံ	ဘောဇ္ဇော	ဘောဇ္ဇေ ဘဝဇ္ဇော
Nom.	<i>bhavan</i>	<i>bhonto</i>	<i>bhonte bhavanto</i>
	ဘဝန္တံ		
Acc.	<i>bhavantan</i>		
	ဘဝတော		
Ins.	<i>bhavatá</i>		
	ဘောဘော		
D. G	<i>bhoto</i>		FEMININE—Singular
	ဘဏ္ဍေ	ဘောဘော	ဘောတိ
Voc.	<i>bhante</i>	<i>bhoto</i>	<i>bhoti</i>

It is most frequently met in the Pali books in the vocative, *bhante*, which though given by Kachchayano in the singular only, is used in both the singular and plural. It occurs six times in the short Asoka inscription found at Byrath, but was misunderstood by Prof. Wilson, who rendered it verbally.\* It is used by Asoka in addressing the Buddhist assembly precisely as it is used in the examination for the Buddhist Priesthood, where Spiegel renders it VENERABLES.

## Possessive Pronouns.

§ 166. The Possessive Pronouns have no independent bases of their own, but are made from the genitive cases of the personal pronouns, as:

မေဝစံ	<i>me vachanan</i>	"The word of me"; i. e. My word
မိမိ	<i>manan mama</i>	"The mind of me"; i. e. My mind.
တေညာတိ	<i>te nṛṇāti</i>	"The relatives of thee"; i. e. Thy relatives.
တဝပိတုနောဒါနံ	<i>tava pituno dānan</i>	"The gift of the father of thee"; i. e. Thy father.
ဓမ္မဗ္ဗဿ	<i>dhammanyachassa</i>	"And the law of him"; i. e. His law.
အဟ္မာကံမံသံ	<i>ahmākan mansan</i>	"The flesh of us"; i. e. Our flesh
တုဟ္မာကံစံ	<i>tuhmākan dhanan</i>	"The property of you"; i. e. Your property.

\* Journal Royal Asiatic Society: Vol. XVI, page 361.

### Reflexive Pronouns.

§ 167. The reflexive pronoun SELF, is made from *attá* အတ္တံ

which is declined like *puma* §101. Thus:

အတ္တနောဗြဟ္မဏိယာနေဿာမိ *attano brahmaniya nessámi*

"For myself [and] the Brahminee I will lead away."

Sometimes it is made by the indeclinable *sayan* သယံ

स्वयं *svayam* in Sanskrit.

The reflexive possessive pronoun OWN, is made by *saka* သက

स्वक *svaka* in Sanskrit, as သကဘာဝေန *sakabhávēna*

"By his own existence."

It is often made also by *attá* as:

အတ္တနေသုတ္တကေခါသကတ္ထာ *attano puttake dāse katvā*

"Making the children of himself slaves"; i. e. His own children.

### Demonstrative Pronouns.

§ 168. There are three demonstrative pronouns whose declensions are given in § 123-125.

*Eta* is formed from the third personal pronoun by prefixing *e*. Max Müller says the corresponding Sanskrit pronoun signifies "This (very near)". In the books it is often used in a manner to justify such a definition in Pali, but again it is frequently used in precisely the same connection that the other demonstratives are, and in the Burmese translations it is constantly rendered by ဝိ

*tho* THAT.

Kachchayano gives *ima* as the base of another demonstrative, which in Sanskrit is referred to *idam*. It is in very general use for *this*.

The third demonstrative has *amū* for its base, but in Sanskrit it is referred to *adas*. Clough defines it *this*, and Max Müller says of the Sanskrit word "*That* (mediate)." In the Burmese translations it is uniformly rendered by *eeme*, "Such a person as has been mentioned."

The third personal pronoun is also in frequent use as a demonstrative, *that* or *this*; more often *that*.

The forms of *etad* and *idam* on the base *ena* in Sanskrit, are not found in Pali.

**Relative Pronoun.**

§ 169. The relative pronoun *ya*, WHO, or WHICH, is declined like the third personal pronoun, by rejecting *t* and inserting *y*, (§126), much as the relative in Greek is made from the article by rejecting *t*.

The relative is often repeated in the signification of **WHATEVER**, as :

ယေသုယေသုဌာနေသု *yesu yesu thānesu*

"In what, what place,"; i. e. In whatever place.

**Interrogative Pronoun.**

§ 170. The interrogative pronoun *kin*, WHO? WHICH? WHAT? is declined, excepting in the nominative singular neuter, like the relative, substituting *k* for *y*: (§127.)

The interrogative WHICH? or WHAT? is sometimes made by adding the comparative affix *tara*, or *tama* to the base *ka*, as:

ကတရ	ကတမ	ကတရကတမ
<i>katara</i>	<i>katama</i>	<i>katara katama</i>
WHICH?	WHICH?	WHICH?

In Sanskrit, *katara* signifies "Which of two?" and Clough gives the same definition; but this is not the exclusive usage in Pali, as :

ကွကတရတ္ထိသုတ္တေ *kwa katarasmin sutte* "Where? In which, or what rule?" where the rules are numerous.

**Indefinite Pronouns.**

§ 171. By adding the particle *chi* to the interrogative *kin*, the indefinite pronoun **ANY ONE**, or **SOME ONE** is formed, as:

ကောဝိဟိနပူရိဿ *kochihinapūriso* "Any, or some outcast."

The relative *ya* is sometimes prefixed to the above in the same signification, as:

ယေနကောနိတေနနဟတာ *yena kena chi tena nahatā*

"Have they been taken away by any one, or some one?"

Occasionally it signifies **EVERY**, as:

ဇ္ဇေယံနိဋ္ဌိအတ္ထိ *idha yan kinychi atthi*

"There is any thing, i. e. every thing, in this place."

ဇ္ဇတရ *itara* **EITHER, OTHER, anya ANOTHER, anyamanyan, EACH OTHER,**  
 အည **are a few other indefinite pronouns.**  
 အညမည

## CHAPTER VII.

### VERBS.

The Pali verb is nearly allied to the Sanskrit, but has fewer forms, and is characterized by greater simplicity.

#### Voice.

§ 172. The Pali has distinct forms for two voices, like the Greek, and like the Greek too, it expresses three voices by these two sets of forms.

The Pali names of the voices express distinctly the signification of each. The first is ;

ပရဿပဒါနိ *parassa padāni*

From *parassa*, the genitive or dative case of *para* ANOTHER ; and *padāni*, the plural of *pada* A WORD : i. e. "Words to, or for another."—Transitive Verbs, or the Active Voice. The other is ;

အတ္တနောပဒါနိ *attano padāni*

From *attano* the genitive, or dative case of *attā* SELF, and *pada*, as before ; i. e. "Words for SELF—Intransitives, and the Middle, and Passive Voices. The Passive however is distinguished by taking *y* before the terminations in the conjugational tenses.

This is the theory of the Voices, but in practice the Middle form may often have a transitive signification, like deponents in Latin; so that active verbs may be considered as conjugated in both forms ; the passive however in the *Attanopadāni* only, and then distinguished, in part, by the characteristic *y*.

#### Mood.

§ 173. Pali verbs have four moods, the indicative, the optative, the conditional, the imperative, and the infinitive. The benedictive and subjunctive moods do not exist in Pali.

The conditional is used to express that section of the optative, in other languages, in which the act has not been performed through some difficulty *y* being in the way. It supplies the place of the subjunctive, in the clause with *if*, with which it is introduced, as:

သော စေ ဧကံ ယာနံ အလဘိဿာ အဂစ္ဆိဿာ

*so che ekan yānaṃ alabhissā agacchhissā*

"If he had had a means of conveyance, he would have gone."

### Tense.

§ 174. There are five tenses in Pali, the present, the perfect, the imperfect, the aorist, and the future. One less than the Sanskrit which has two futures. The three preterites correspond to the perfect, imperfect, and aorist of Greek verbs. Like Greek, the perfect reduplicates the first syllable, and the imperfect and aorist take a augment. These three tenses Kachchayano calls:

ပဝရာက္ခာ

*parokkhā*

ယိယတ္တိ

*hiyyattantī*

အတ္တတိ

*ajjatanī*

Kachchayano says that *Parokkha* denotes past time undistinguished, indefinite. The same tense in Sanskrit with the corresponding name, *paroksha*, is denominated by Yates the perfect, and defines it "What was done at a very remote period." Benfey also calls it the perfect; Williams, the second preterite, and says it has reference to an event done and past at some definite period." Max Müller writes of it: "The reduplicated perfect denotes something absolutely past."

*Hiyyattantī* is the Pali name of the imperfect tense. It is defined as a definite past, and "denotes time past before any portion of the current day," according to Clough and Yates; but "time recently past before yesterday," according to Alwis.

The aorist, *ajjatanī*, is defined by Kachchayano as time past which is "near." Alwis says it is "the preterite of to-day," and quotes native authority to show that it commences at from three to five o'clock in the morning. These nice distinctions of the Grammarians do not appear in practice. What Williams writes of the Sanskrit is equally true of the Pali; "The three preterites are used without much distinction."

### Number.

§ 175. The Pali verbs have the same numbers as the nouns, singular and plural, lacking the Sanskrit and Greek dual.

### Person.

§ 176. There are three persons, first, second, and third; but Kachchayano enumerates them in reverse order, and calls the third the first, the second person the middle, and the first person the principal, or highest.

In modern Greek grammars it is common to precede the paradigms with the terminations of the various moods and tenses, but this is precisely the mode of teaching grammar which existed anterior to all European grammars.

## Terminations of Verbs.

§ 177. Kachchayano gives the following terminations for the voices, moods, tenses, numbers, and persons of all verbs.

**Active Voice**—*Parassa padáni.*

## INDICATIVE MOOD.

## PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	မိ	သိ	တိ
Sin.	<i>mi</i>	<i>si</i>	<i>ti</i>
	မာ	ထာ	အာ
Plu.	<i>ma</i>	<i>tha</i>	<i>anti</i>

## PERFECT TENSE.

	အ	ဇ	အ
Sin.	<i>a</i>	<i>e</i>	<i>a</i>
	ဟ	တ	တ
Plu.	<i>hma</i>	<i>ttha</i>	<i>u</i>

## IMPERFECT TENSE.

	အ	ဝ	အ
Sin.	<i>a</i>	<i>o</i>	<i>a</i>
	ဟ	တ	တ
Plu.	<i>hma</i>	<i>ttha</i>	<i>u</i>

## AORIST.

	အ	ဝ	အ
Sin.	<i>i</i>	<i>o</i>	<i>i</i>
	ဟ	တ	တ
Plu.	<i>hma</i>	<i>ttha</i>	<i>un</i>

## FUTURE TENSE.

	သမိ	သသိ	သတိ
Sin.	<i>ssámi</i>	<i>ssasi</i>	<i>ssati</i>
	သမာ	သထာ	သတိ
Plu.	<i>ssáma</i>	<i>ssattha</i>	<i>ssanti</i>

## OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	ဇယျာမိ	ဇယျာသိ	ဇယျ
Sin.	<i>eyyámi</i>	<i>eyyási</i>	<i>eyyá</i>
	ဇယျာမ	ဇယျာထ	ဇယျါ
Plu.	<i>eyyáma</i>	<i>eyyátha</i>	<i>eyyáun</i>

## CONDITIONAL MOOD.

	သံ	သေ	သာ
Sin.	<i>ssan</i>	<i>ssə</i>	<i>ssá</i>
	သာမာ	သာထ	သံသု
Plu.	<i>ssáhma</i>	<i>ssatha</i>	<i>ssanssu</i>

## IMPERATIVE MOOD.

	မိ	ဟိ	တု
Sin.	<i>mi</i>	<i>hi</i>	<i>tu</i>
	မ	ထ	အန္တု
Plu.	<i>ma</i>	<i>tha</i>	<i>antu</i>

## INFINITIVE MOOD.

တုံ  
*tun*

## REMARKS.

The principal letter in all the first persons plural is *m*, and so it is in Greek.

The principal letter in all the second persons plural is *t*, or *s*, pronounced *th* in Burmah, precisely as it is in Greek.

The future tense is made from the present by introducing *ss* before each termination, and this is the way it is formed in Greek, excepting that one *s* is inserted instead of two.

The optative, or potential, mood is characterized by taking *e*, or *eyy* before the terminations throughout, and the Greek optative is formed in a similar manner by taking the connecting vowel *i*. And the terminations are all the same as the present tense of the indicative, excepting the third person plural, which has a final *n*, and a like exception is found in Greek.

**Middle and Passive Voice—Attanopadāni.**  
INDICATIVE MOOD.

## PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	င	သေ	တေ
Sin.	<i>e</i>	<i>se</i>	<i>te</i>
	မေ	မေ	အနွေ
Plu.	<i>hme</i>	<i>hwe</i>	<i>ante</i>

## PERFECT TENSE.

	ဆို	ဆိုော	ဆို
Sin.	<i>i</i>	<i>ttho</i>	<i>ttha</i>
	မေ	မေ	ရေ
Plu.	<i>hme</i>	<i>hvo</i>	<i>re</i>

## IMPERFECT TENSE.

	ဆို    ဆို <sup>•</sup>	သေ	ဆို
Sin.	<i>i or in</i>	<i>se</i>	<i>ttha</i>
	မှသေ	မှ <sup>•</sup>	ဆို
Plu.	<i>hmase</i>	<i>hvan</i>	<i>tthun</i>

## AORIST.

	အ	သေ	အ
Sin.	<i>a</i>	<i>se</i>	<i>á</i>
	မေ	မှ <sup>•</sup>	မိ
Plu.	<i>hme</i>	<i>hvan</i>	<i>ú</i>

## FUTURE TENSE.

	သိ	သိသေ	သိတေ
Sin.	<i>ssan</i>	<i>ssáse</i>	<i>ssate</i>
	သိမေ	သိမှ	သိနွေ
Plu.	<i>ssáhme</i>	<i>ssahve</i>	<i>ssante</i>



OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	ငေ့	ငေဝေ	ငေ
Sin.	<i>eyyan</i>	<i>etho</i>	<i>etha</i>
	ငေ့ဟံ	ငေ့ဟံ	ငေ
Plu.	<i>eyyahme</i>	<i>eyyáhvō</i>	<i>eran</i>

CONDITIONAL MOOD.

	သံ	သသေ	သသေ
Sin.	<i>ssan</i>	<i>ssase</i>	<i>ssatha</i>
	သသေသေ	သသေ	သံသ
Plu.	<i>ssáhmase</i>	<i>ssuhve</i>	<i>ssinsu</i>

IMPERATIVE MOOD.

	င	သသ သ	တံ
Sin-	<i>e</i>	<i>ssz</i> or <i>su</i>	<i>tan</i>
	အသေ	ငေ	အံ
Plu.	<i>áhmase</i>	<i>hvo</i>	<i>antan</i>

REMARKS.

The first person singular of the imperfect tense is *i* in all the copies of of Kachchayano to which I can refer, but it is *in* in both Clough and Alwis. So the third person singular is *ta* in the books in Burmah, but *ttha* in Clough and Alwis. Since in both instances it is more probable that a letter has been dropped by careless transcribers, than that one has been added, the Singalese books are probably correct, but the books in Burmah agree with Sanskrit.

In the second person plural of the optative, the *a* is long, as: *eyyáhvō*, but it is short in Clough and Alwis. The same person in the imperative varies between *ss* and *s*.

Many of these middle and passive terminations closely resemble those of Greek verbs in *mi*. Take, for instance the present tense:

	Pa.	Gr.	Pa.	Gr.	Pa.	Gr.
Sin.	<i>e</i>	MAI	<i>se</i>	SAI	<i>te</i>	TAI
Plu.	<i>hme</i>	METHA	<i>hve</i>	STHE	<i>ante</i>	ANTAI

In general, though there are many points of difference, all the terminations are nearly allied to the Sanskrit, and many are identical.

**Paradigm.**

§178. The following is an example of a Pali verb united to the preceding terminations.

*Pacha* to COOK; Germ. BACKEN, to BAKE.

**Active Voice.**—*Parassapadāni*.

**INDICATIVE MOOD.****PRESENT TENSE.**

	First Person.	Second Person.	Third Person.
	ပဝါမိ	ပဝသိ	ပဝတိ
Sin.	<i>pachāmi</i>	<i>pachasi</i>	<i>pachati</i>
	ပဝါမ	ပဝထ	ပဝန္တိ
Plu.	<i>pachāma</i>	<i>pachatha</i>	<i>pachanti</i>

**PERFECT TENSE.**

	ပပဝ	ပပဝေ	ပပဝ
Sin.	<i>papacha</i>	<i>papache</i>	<i>papacha</i>
	ပပဝိမ္မ	ပပဝိတ္ထ	ပပရ
Plu.	<i>papachikma</i>	<i>papachittha</i>	<i>papachu</i>

**IMPERFECT TENSE.**

	အပဝ	အပဝေါ	အပဝာ
Sin.	<i>apacha</i>	<i>apacho</i>	<i>apachā</i>
	အပဝမ္မာ	အပဝတ္ထ	အပရ
Plu.	<i>apachahma</i>	<i>apachattha</i>	<i>apachu</i>

**AORIST.**

	အပဝိ	အပဝော	အပဝိ
Sin.	<i>apachi</i>	<i>apacho</i>	<i>apachi</i>
	အပဝမ္မာ	အပဝတ္ထ	အပရ
Plu.	<i>apachahma</i>	<i>apachattha</i>	<i>apachun</i>

**FUTURE TENSE.**

	ပဿာမိ	ပဿာသိ	ပဿတိ
Sin.	<i>pachissāmi</i>	<i>pachissasi</i>	<i>pachissati</i>
	ပဿာမ	ပဿာထ	ပဿန္တိ
Plu.	<i>pachissama</i>	<i>pachissatha</i>	<i>pachissanti</i>

## OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
Sin.	ပဝေချ်မိ <i>pacheyyámi</i>	ပဝေချ်သိ <i>pacheyyási</i>	ပဝေချ် <i>pacheyyasu</i>
Plu.	ပဝေချ်မ <i>pacheyyáma</i>	ပဝေချ်ထ <i>pacheyyátha</i>	ပဝေချ် <i>pacheyyun</i>

## CONDITIONAL MOOD.

Sin.	အပဝိသံ <i>apachissan</i>	အပဝိသော <i>apachisse</i>	အပဝိသော <i>apachissá</i>
Plu.	အပဝိသမ္မာ <i>apachissahmá</i>	အပဝိသထ <i>apachissatha</i>	အပဝိသံသု <i>apachissansu</i>

## IMPERATIVE MOOD.

Sin.	ငစာမိ <i>pachámi</i>	ငစာဟိ <i>pachahi</i>	ငစတု <i>pachatu</i>
Plu.	ငစာမ <i>pacháma</i>	ငစာထ <i>pachatha</i>	ငစန္တု <i>pachantú</i>

## INFINITIVE MOOD.

ပဝိတုံ  
*pachitun*

## PARTICIPLES.

## PRESENT PARTICIPLE

Mas.	Fem.	Neut.
ပဝံ <i>pachan</i>	ပဝန္တိ <i>pachanti</i>	ပဝန္တိ <i>pachantan</i>

## PAST PARTICIPLE.

ပဝတဒါ <i>pachatavá</i>	ပဝတဝတိ <i>pachatavatí</i>	ပဝတဝံ <i>pachatavan</i>
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## FUTURE PARTICIPLE.

ပဝိသံ <i>pachissan</i>	ပဝိသန္တိ <i>pachissanti</i>	ပဝိသန္တိ <i>pachissantu</i>
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## CONTINUATIVE PARTICIPLE.

ပဝိတ္တာ <i>pachitwá,</i>	or	ပဝိတ္တာ <i>pachitwána,</i>	or	ပဝိတ္တု <i>pachitun</i>
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**Passive Voice.**

The passive voice is formed by adding the terminations of the *Attanopadāni* to the root. In the present and imperfect tenses, and the optative, and imperative moods, *y* is prefixed to the terminations, but the *y* is often assimilated to the last consonant of the base; as in this example, where it is permuted to *ch*.

**INDICATIVE MOOD.****PRESENT TENSE.**

	First Person.	Second Person.	Third Person.
	ပဝေ	ပဝေသ	ပဝေတ
Sin.	<i>pache</i>	<i>pachase</i>	<i>pachte</i>
	ပဝေမှ	ပဝေမှ	ပဝေန္တ
Plu.	<i>pachahme</i>	<i>pachahve</i>	<i>pachante</i>

**PERFECT TENSE.**

	ပပိ	ပပိတ္ထော	ပပိတ္တ
Sin.	<i>papi</i>	<i>papittho</i>	<i>papatta</i>
	ပပိမ္မေ	ပပိမ္မေ	ပပိရေ
Plu.	<i>papimhe</i>	<i>papihvo</i>	<i>papire</i>

**IMPERFECT TENSE.**

	အပစ္စိ—စိ	အပစ္စေသ	အပစ္စေတ
Sin.	<i>apachi—chin</i>	<i>apachase</i>	<i>apachatta</i>
	အပစ္စိမ္မေသ	အပစ္စိမ္မေ	အပစ္စိတ္တိ
Plu.	<i>apachahmase</i>	<i>apachahvan</i>	<i>apachattun</i>

**AORIST.**

	အပဝ	အပဝိသ	အပဝတ
Sin.	<i>apacha</i>	<i>apachise</i>	<i>apachā</i>
	အပဝိမ္မေ	အပဝိမ္မေ	အပဝါ
Plu.	<i>apachimhe</i>	<i>apachihvan</i>	<i>apachu</i>

**FUTURE TENSE.**

	ပပိသံ	ပပိသေသ	ပပိသေတ
Sin.	<i>pachisan</i>	<i>pachissase</i>	<i>pachissate</i>
	ပပိသေမှ	ပပိသေမှ	ပပိသေန္တ
Plu.	<i>pachissahme</i>	<i>pachissahve</i>	<i>pachissantu</i>

## OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	ပခွယျံ	ပခွတာ	ပခွထ
Sin.	<i>pachcheyyan</i>	<i>pachchetho</i>	<i>pachchetha</i>
	ပခွယျာဌ	ပခွယျာဌော	ပခွရံ
Plu.	<i>pachcheyyahme</i>	<i>pachcheyyahro</i>	<i>pachcheran</i>

## CONDITIONAL MOOD.

	အပဝိသံ	အပဝိသာသေ	အပဝိသာထ
Sin.	<i>apachissan</i>	<i>apachissase</i>	<i>apachissatha</i>
	အပဝိသာမ္မာဌေ	အပဝိသာဌ	အပဝိသိံသု
Plu.	<i>apachissāhmase</i>	<i>apachissahre</i>	<i>apachissinsu</i>

## IMPERATIVE MOOD.

	ပခွေ	ပခွသု	ပခွတံ
Sin.	<i>pachche</i>	<i>pachchaṇu</i>	<i>pachchatan</i>
	ပခွါမ္မာဌေ	ပခွာဌ	ပခွာံ
Plu.	<i>pachchāhmase</i>	<i>pachchahro</i>	<i>pachchantan</i>

## INFINITIVE MOOD.

ပဝိတုံ  
*pachitun*

## PARTICIPLES.

## PRESENT PARTICIPLE.

Mas.	Fem.	Neut.
ပဝမာနာ	ပဝမာနာ	ပဝမာနံ
<i>pachamāno</i>	<i>pachamāná</i>	<i>pachamānan</i>

## PAST PARTICIPLE.

ပဝိတာ	ပဝိတာ	ပဝိတံ
<i>pachito</i>	<i>pachitá</i>	<i>pachitan</i>

## FUTURE PARTICIPLE.

ပဝိတဗ္ဗော	ပဝိတဗ္ဗာ	ပဝိတဗ္ဗံ
<i>pachitubbo</i>	<i>pachitabbá</i>	<i>pachitabban</i>

MUTATIONS OF Y.

§ 179. The following examples illustrate the permutations of *y*, when used to characterize the passive voice :

သက                      သက္ကတ                      ဝစ                      ဝရူဇတ  
*saka* to BE ABLE    *sakkate* IS ABLE.    *vacha* to SPEAK,    *vuchchate*  
IS SPOKEN.

မဒ                      မဇ                      မဇ္ဇတ  
*mada* or *maja* to SQUEEZE IN THE HAND,    *majjate* IS SQUEEZED.

ဗုဓ                      ဗုဗ္ဗ                      ဗုဒ္ဓတ                      ဗုတ္တတ  
*budha* or *bujha* to KNOW,    *buddhate*    *bujjhate* IS KNOWN.

ဝုဗ                      ဝုဒ္ဓတ                      ဟန                      ဟညတ  
*vuda* to INCREASE,    *vuddate* IS INCREASED.    *hana* to KILL,    *hanyate*  
IS KILLED.

လဘ                      လဗ္ဗတ                      ဝမ                      ဝမ္မတ  
*labha* to OBTAIN,    *labbhate* IS OBTAINED.    *dhama* to DISCIPLINE    *dhammate*  
IS DISCIPLINED.

ကရ                      ကယျတ                      ဖလ                      ဖလ္လတ  
*kara* to DO,    *kayyate* IS DONE.    *phala* to FINISH,    *phallate* IS FINISHED.

ဒိဝ                      ဒိပ္ပတ                      ဒိသ                      ဒိဿတ  
*diva* to PLAY,    *dibpate* IS PLATED.    *disa* to SEE,    *dissate* IS SEEN.

In Sanskrit the *y* is not changed to the preceeding consonant but, in instances like these, is united to it, as: *divyate* **दीव्यते** for *dibpate* above. Nor is usage uniform in Pali, *dhamyate* **ဓမ္မာယတ** occurs as well as *dhammate*, and in many instances the *y* stands as an independant syllable, as:

ကရိယတ                      ဂစ္ဆိယတ  
*kariyate* IS DONE.    *gachchhiyate* IS GONE.

§ 180. The *a* or *á* of certain roots is changed to *i* before the *y* of the passive, as:

ဒါ                      ဒိယတိ                      ဝါ                      ဝိယတိ  
*dá* to GIVE,    *díyati* IS GIVEN.    *dhá* to HOLD    *dhíyati* IS HOLDEN.

ဌါ                      ဌိယတိ                      ဝါ                      ဝိယတိ  
*thá* to PLACE,    *thíyati* IS PLACED.    *má* to LOVE,    *míyati* IS LOVED.

ဟါ                      ဟိယတိ                      ပါ                      ပိယတိ  
*há* to ABANDON, *híyati* IS ABANDONED. *pá* to DRINK, *píyati* IS DRUNK.

မာ                      မဟိယတိ                      မာ                      မဝိယတိ  
*maha* to WORSHIP, *mahíyati* IS WORSHIPED. *matha* to NOURISH, *matha-yati* IS NOURISHED.

§ 181. *Yaja* to WORSHIP, is changed in the passive to *íja*, as:

ယာ                      ဣတ္ထိတ                      *yaja* to WORSHIP, *íjate* IS WORSHIPED.

§ 182. Sometimes the passive voice has an active signification, like deponents in Latin, as:

ဪတ                      ဂိယတ                      *manyate* KNOWS. *jáyate* PRODUCES.

§ 183. Occasionally the active terminations are attached to passive bases in the signification of the passive, as:

ဝုစ္စတိ                      လတ္တိ                      *vuchchati* IS SPOKEN. *labbhati* IS OBTAINED.

ကရိယတိ                      ပစ္စတိ                      *kariyati* IS DONE. *pachchate* IS COOKED.

သဇ္ဇနေန ဗုဒ္ဓေါ ပိယတိ                      *sajjanena buddho míyati*.

“Buddha is beloved by good men.”

Alwis renders *míyati* by IS MEASURED, as if from the root **मा** *má*, but it is constantly used in the Pali books, as above, like **मिद्**, *míd*, defined in Wilson’s Sanskrit Dictionary, “To have affection, or regard for.”

ယော ဝါပံ ဟိယတိ                      *mayá pápon híyate*  
 “Sin is abandoned by me.”

*Híyate*, is translated by Alwis, “Is reduced”, but the Pali usage is as if the word were identical with the Sanskrit root **ह**

§ 184. On adding the characteristic *y* of the passive, *v* in

ဝ                      ဝ                      ဝ  
*vacha* to SPEAK, *vasa* to DWELL, *vaha* to FLOW, to ARRIVE, is sometimes changed to *vu*, as:

ဝုစ္စတိ                      ဝုဿတိ                      *vuchchate* IS SAID, *vussati* IS DWELLING, OR RESIDING.

§ 185. The letter *h* when a final radical, is sometimes written after *y* in combination; and in *vaha* is changed to *l*, as:

ဝုဟတိ                      ဝုလ္လတိ                      *vuyhati*, or *vulhati*, IS FLOWING, IS CONVEYED.

## Conjugation.

§186. In Greek there are several conjugations of verbs, owing to various additions being made to the root in some of its moods and tenses. Thus the root *lab* inserts *n* before the last consonant of the verb, and becomes *lambano* to TAKE; and *zo* adds *nu*, forming *zonnumi* to GIRD.

In a precisely similar manner, sometimes by the same increments, several conjugations are formed in Pali. These changes of conjugation are confined, with one exception, to the present and imperfect tenses, and the optative, and imperative moods, called conjugational tenses. Kachchayano enumerates eight conjugations. In Sanskrit there are ten.

## REGULAR VERBS.

§ 187. The first conjugation is characterized by the root taking a final *a*. If the root ends in *u*, the *u* is changed to *v*; if in *i*, the *i* is changed to *y*, as:

ဘူ                      ဘဝတိ                      ဇိ                      ဇိဝတိ

*bhú* to BE,    *bhavati* HE IS; *jí* to CONQUER *jiyati*, HE CONQUERS.

*Pacha* conjugated above belongs to this conjugation, and all the verbs of the first, second, third, and sixth conjugations in Sanskrit, appear to be embraced in this first one in Pali.

In the Sanskrit, "If a root be of the 1st conjugation, the rule for the formation of the the base in the conjugational tenses is, that the Guna be substituted for the vowel of the root throughout every person of every tense. Thus from *budh* "to know," is formed the base *bodh*." No such rule is given by Kachchayano, but in point of fact some verbs follow the rule, and some do not. The *u* in the example above is not changed into *o*, but remains unchanged in Pali, See § 179, where this word occurs. Other examples are

ယုဇ                      ယုဇ္ဈတ                      ကုဇ                      ကုဗ္ဗတ

*yuja* to JOIN, *yujjate* IS JOINED. *kuja* to BE ANGRY, *kujhate*

မုဒ                      မုဒတိ    IS ANGRY.

*muda* to ENJOY, *mudati* HE ENJOYS. Following the rule are

ဂုပ                      ဂေါပတိ                      ရုစ                      ရေါစတ

*gupa* to GUARD. *gopati* HE GUARDS, *rucha* to SHINE, *rochati* IT SHINES

သုစ                      သောစတ                      တိဇ                      တေဇတိ

*susha* to REGRET, *sochate* HE REGRETS. *tija* to SHINE. *tejate* IT SHINES.



This substitution of *o* for *u*, and *e* for *i* has its parallel in Greek, where "The present and imperfect exhibit the root in its most protracted form," which is as true of Pali as of Greek.

This change of vowels is called in Pali *vuddhi*, but it is not necessary to use the term. It is the more inexpedient because it is the same word as the Sanskrit *vriddha*, which designates a different change of vowels, this being called in Sanskrit *guna*.

Its use therefore would lead to confusion.

§ 188. Kachchayan's third conjugation, corresponding to the fourth in Sanskrit, ought to follow immediately on the first, for it is characterized by adding *y* to the root like the passive, so that the active is merely the passive base with the active terminations, while the passive is subjected to no change. No new element is introduced, and it is merely a combination of the passive of the first conjugation, which with this may be regarded as the regular verb.

These two combined conjugations probable contain more than four fifths of all the Pali verbs, and the student who has mastered the easy paradigm given, can understand at sight four fifths of the verbal forms he will meet in his reading, and the remaining fifth, belonging to other conjugations, may be properly regarded as irregular verbs.

Still it is useful to retain the arrangement of Kachchayan especially for readers in Burmah, who may wish to refer to the original work, and because the classification resembles that of the Sanskrit native grammarians, which has been followed, with more or less modifications, by all writers on Sanskrit grammar.

Kachchayan names each conjugation after the example he uses to illustrate it. Thus:

- |                                     |     |  |     |
|-------------------------------------|-----|--|-----|
| ဘဝါဒိ                               | ဘု  | ရုဓာဒိ                                     | ရုဓ |
| 1. BHAVÁDI, from <i>bhú</i> to BE.  |     | 2. RUDHÁDI, from <i>rudha</i> to RESTRAIN. |     |
| ဒိဝံ ဒိ                             | ဒိဝ | သွာဒိ                                      | သု  |
| 3. DIVÁDI, ... <i>diva</i> to PLAY. |     | 4. SWÁDI, ... <i>su</i> to HEAR.           |     |
| ကိယာဒိ                              | ကိ  | ဂဟာဒိ                                      | ဂဟ  |
| 5. KINÁDI, ... <i>ki</i> to BUY.    |     | 6. GAHÁDI, ... <i>gaha</i> to TAKE.        |     |
| တနာဒိ                               | တန  | ခုရဝါဒိ                                    | ခုရ |
| 7. TANÁDI ... <i>tana</i> EXTEND    |     | 8. CHURAVÁDI ... <i>chura</i> to STEAL.    |     |

## SECOND CONJUGATION.

§ 189. The second conjugation corresponds with the seventh in Sanskrit, and is characterized by the insertion of the anuswara, *an*, before the last consonant of the root, like *math* in Greek, that inserts *n* and becomes *manthanó* “to learn.” The following is an example of this conjugation, in the active voice.

*Chhida* to CUT, SUNDER; Latin; SCID, SCINDO, to CUT.

## Active Voice.

## INDICATIVE MOOD.

## PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဆိန္ဒါမိ	ဆိန္ဒါသိ	ဆိန္ဒါတိ
Sin.	<i>chhindāmi</i>	<i>chhindasi</i>	<i>chhindati</i>
	ဆိန္ဒါမ	ဆိ “ ဝ	ဆိ “ ဝ္ဍိ
Plu.	<i>chhindāma</i>	<i>chhindatha</i>	<i>chhindante</i>

## IMPERFECT TENSE.

	အဆိန္ဒ	အဆိန္ဒါ	အဆိန္ဒါ
Sin.	<i>achhinda</i>	<i>achhindo</i>	<i>achhindā</i>
	အဆိ “ ဟ	အဆိန္ဒတ္တ	အဆိန္ဒု
Plu.	<i>achhindahna</i>	<i>achhindattha</i>	<i>achhindu</i>

## OPTATIVE MOOD.

	ဆိန္ဒေယျာမိ	ဆိန္ဒေယျာသိ	ဆိန္ဒေယျ
Sin.	<i>chhindeyyāmi</i>	<i>chhindeyyāsi</i>	<i>chhindeyya</i>
	ဆိန္ဒေယျာမ	ဆိ “ ယျာဝ	ဆိန္ဒေယျံ
Plu.	<i>chhindeyyāma</i>	<i>chhindeyyātha</i>	<i>chhindeyyan</i>

## IMPERATIVE MOOD.

	ဆိန္ဒါမိ	ဆိန္ဒါတိ	ဆိန္ဒါတု
Sin.	<i>chhindāmi</i>	<i>chhindahi</i>	<i>chhindatu</i>
	ဆိ “ မ	ဆိ “ ဝ	ဆိန္ဒါ
Plu.	<i>chhindāma</i>	<i>chhindatha</i>	<i>chhindu</i>

§ 190. The final radical may take either *a*, *i*, *í*, *e*, or *o*, as :

ရုန္ဓတိ ရုန္ဓိတိ ရုန္ဓိတိ ရုန္ဓတိ ရုန္ဓတိ

*rundhati*, *rundhiti*, *rundhāti*, *rundheti*, or *rundhoti*, OBSTRUCTS.

§ 191. The *n* before the last consonant is subjected to the regular permutations given in § 83. Thus:

ဘာ ဘညွတ် သာ သုဗ္ဗာတ်

*bhaja* to ENJOY, *bhanyjati* ENJOYS. *sabha* to GORE, *sumbhoti* GORES.

§ 192. The passive is made by adding *y* to the root, and the terminations of the *Attano padāni*, as:

ရုံညှိယတေ *rundhayate*, HE OBSTRUCTS, OR RESTRAINS.

### THIRD CONJUGATION.

§ 193. As has been noted in § 188. the third conjugation is characterized by inserting *y* between the root and the terminations, as:

*Diva* to SPORT, to GO; Greek *THEO* to RUN.

### Active Voice.

#### INDICATIVE MOOD.

##### PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဒိပ္ပိမိ	ဒိပ္ပသိ	ဒိပ္ပတိ
Sin.	<i>dippāmi</i>	<i>dippasi</i>	<i>dippati</i>
	ဒိပ္ပိမ	ဒိပ္ပထ	ဒိပ္ပတိ
Plu.	<i>dippāma</i>	<i>dippatha</i>	<i>dippanti</i>

##### IMPERFECT TENSE.

	အဒိပ္ပ	အဒိပ္ပိ	အဒိပ္ပာ
Sin.	<i>adippa</i>	<i>adippo</i>	<i>adippā</i>
	အဒိပ္ပဌာ	အဒိပ္ပတ္ထ	အဒိပ္ပု
Plu.	<i>adippahmā</i>	<i>adippattha</i>	<i>adippu</i>

#### OPTATIVE MOOD.

	ဒိပ္ပေယျာမိ	ဒိပ္ပေယျာသိ	ဒိပ္ပေယျာ
Sin.	<i>dippeyyāmi</i>	<i>dippeyyāsi</i>	<i>dippeyya</i>
	ဒိပ္ပေယျာမ	ဒိပ္ပေယျာထ	ဒိပ္ပေယျာ
Plu.	<i>dippeyyāma</i>	<i>dippeyyātha</i>	<i>dippeyyun</i>

#### IMPERATIVE MOOD.

	ဒိပ္ပိမိ	ဒိပ္ပတိ	ဒိပ္ပတု
Sin.	<i>dippāmi</i>	<i>dippahi</i>	<i>dippatu</i>
	ဒိပ္ပိမ	ဒိပ္ပထ	ဒိပ္ပတု
Plu.	<i>dippāma</i>	<i>dippatha</i>	<i>dippantu</i>

## FOURTH CONJUGATION.

§ 194. The fourth conjugation is characterized by adding *nu*, *una*, or *na* to the root; like *ag*, in Greek, which adds *nu*, and becomes *agnumi* to BREAK.

In the singular of the present and imperfect tenses active, and in the imperative mood the first person of both numbers, and both voices, and the third person singular active, the conjugational *u* is changed to *o*.

The following is an example of this conjugation:

*Pápu*[i. e. *pa-ápu*] to OBTAIN; Latin, *APRO* to OBTAIN.

**Active Voice.**

## INDICATIVE MOOD.

## PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ပါပုလောမိ	ပါပုလောသိ	ပါပုလောတိ
Sin.	<i>pápu<del>nu</del>omi</i>	<i>pápu<del>nu</del>osi</i>	<i>pápu<del>nu</del>oti</i>
	ပါပုလောမ	ပါပုလော	ပါပုလောနိ
Plu.	<i>pápu<del>nu</del>uma</i>	<i>pápu<del>nu</del>utha</i>	<i>pápu<del>nu</del>wanti</i>

Or,

	ပါပုလောမိ	ပါပုလောသိ	ပါပုလောတိ
Sin.	<i>pápu<del>na</del>mi</i>	<i>pápu<del>na</del>si</i>	<i>pápu<del>na</del>ti</i>
	ပါပုလောမ	ပါပုလော	ပါပုလောနိ
Plu.	<i>pápu<del>na</del>ma</i>	<i>pápu<del>na</del>tha</i>	<i>pápu<del>na</del>nti</i>

## FIFTH CONJUGATION.

§195. The fifth conjugation, corresponding to the Sanskrit ninth, adds *ná* to the root, like the Greek *dam*, which adds *na* in the middle voice, and becomes *damnamai* to SUBDUE.

The limits of the preceding conjugation might have been easily extended to include this one. The following is one of

*Kachchayano's* examples:

*Lu* to CUT; *Greek Luò* to LOOSE.

**Active Voice.**  
**INDICATIVE MOOD.**

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	လုနာမိ	လုနာသိ	လုနာတိ
Sin.	<i>lunámi</i>	<i>lunási</i>	<i>lunáti</i>
	လုနာမ	လုနာထ	လုနာန္တိ
Plu.	<i>lunáma</i>	<i>lunátha</i>	<i>lunánti</i>

SIXTH CONJUGATION.

§ 196. The sixth conjugation is confined, so far as known, to a single verb, and is in nowise entitled to the distinction of a conjugation. This verb is referred in Sanskrit to the ninth conjugation corresponding to the fifth in Pali, to which it might be appropriately referred.

Kachchayano says the conjugation is characterized by adding *ppa*, or *hna* to the root, as:

*Gaha*, Sans. *Graha*, to TAKE, Germ. GREIFEN, to GRIPE, GRASP.

**Active Voice.**  
**INDICATIVE MOOD.**

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	စော့ပွဲမိ	စော့ပွဲသိ	စော့ပွဲတိ
Sin.	<i>gheppámi</i>	<i>gheppasi</i>	<i>gheppati</i>
	စော့ပွဲမ	စော့ပွဲထ	စော့ပွဲန္တိ
Plu.	<i>gheppáma</i>	<i>gheppatha</i>	<i>gheppanti</i>

Or,

	ဂဏှာမိ	ဂဏှာသိ	ဂဏှာတိ
Sin.	<i>gahnámi</i>	<i>gahnási</i>	<i>gahnáti</i>
	ဂဏှာမ	ဂဏှာထ	ဂဏှာန္တိ
Plu.	<i>gahnáma</i>	<i>gahnátha</i>	<i>gahnánti</i>

## SEVENTH CONJUGATION.

§ 197. The seventh conjugation is the eighth in Sanskrit, and is characterized by taking *o*, or *yira* after the root.

The principal verb in this conjugation is *kara* to DO, and it occurs in books more often perhaps than any other verb, except the verb to BE. It is conjugated with various irregularities. All the forms found in *Wachchayano* are given below:

*Kara*, Sans. *Kri*, to DO, MAKE. Latin; CREO to CREATE, MAKE.

## Active Voice.

## INDICATIVE MOOD.

## PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ကရောမိ	ကရောသိ	ကရောတိ
Sin.	<i>karomi</i>	<i>karosi</i>	<i>karoti</i>
	ကရောမ	ကရောထ	ကရောန္တိ
Plu.	<i>karoma</i>	<i>karotha</i>	<i>karonti</i>

Or,

	ကယိရောမိ	ကယိရောသိ	ကယိရောတိ
Sin.	<i>kayirami</i>	<i>kayirasi</i>	<i>kayirati</i>
	ကယိရောမ	ကယိရောထ	ကယိရောန္တိ
Plu.	<i>kayirāma</i>	<i>kayiratha</i>	<i>kayiranti</i>

Or,

	ကုပ္ပမိ	ကုပ္ပသိ	ကုပ္ပတိ
Sin.	<i>kuppami</i>	<i>kuppasi</i>	<i>kuppati</i>
	ကုပ္ပမ	ကုပ္ပထ	ကုပ္ပန္တိ
Plu.	<i>kuppama</i>	<i>kuppatha</i>	<i>kuppanti</i>

## AORIST.

	အကောသိ	အကောသော	အကောသိ
Sin.	<i>akāsi</i>	<i>akāso</i>	<i>akāsi</i>
	အကောမ္မ	အကောသတ္ထ	အကောသု°
Plu.	<i>akāsahma</i>	<i>akāsaththa</i>	<i>akāsun</i>

## AORIST.

	First Person.	Second person.	Third Person.
	အကရိ	အကရော	အကရိ
Sin.	<i>akari</i>	<i>akaro</i>	<i>akari</i>
	အကာရဿာ	အကာရတ္ထ	အကာရံ
Plu.	<i>akarahmá</i>	<i>akarattha</i>	<i>akarun</i>

## FUTURE TENSE.

	ကာဟိမိ	ကာဟိသိ	ကာဟိတိ
Sin.	<i>káhimí</i>	<i>káhisi</i>	<i>káhiti</i>
	ကာဟိမ	ကာဟိထ	ကာဟိန္တိ
Plu.	<i>káhima</i>	<i>káhitha</i>	<i>káhinti</i>
Or,			
	ကာဟာမိ	ကာဟာသိ	ကာဟာတိ
Sin.	<i>kahámi</i>	<i>kahási</i>	<i>kaháti</i>
	ကာဟာမ	ကာဟာထ	ကာဟာန္တိ
Plu.	<i>kaháma</i>	<i>kahátha</i>	<i>kahínti</i>
Or,			
	ကရိဿာမိ	ကရိဿသိ	ကရိဿတိ
Sin.	<i>karissámi</i>	<i>karissasi</i>	<i>karissati</i>
	ကရိဿာမ	ကရိဿထ	ကရိဿန္တိ
Plu.	<i>karissámu</i>	<i>karissatha</i>	<i>karissantí</i>

## OPTATIVE MOOD.

	ကရေယျာမိ	ကရေယျာသိ	ကရေယျ
Sin.	<i>kareyyámi</i>	<i>kareyyási</i>	<i>kareyya</i>
	ကရေယျာမ	ကရေယျာထ	ကရေယျံ
Plu.	<i>kareyyáma</i>	<i>kareyyátha</i>	<i>kareyyun</i>

## IMPERATIVE MOOD.

	ကရောမိ	ကရောဟိ	ကရောထု
Sin.	<i>karomi</i>	<i>karosi</i>	<i>karotu</i>
	ကရောမ	ကရောထ	ကရောန္တု
Plu.	<i>karoma</i>	<i>karotha</i>	<i>karontu</i>

**Passive and Middle Voice.****INDICATIVE MOOD.****PRESENT TENSE.**

	<b>First Person.</b>	<b>Second Person.</b>	<b>Third Person.</b>
	ကယျ	ကယျသံ	ကယျတေ
Sin.	<i>kayye</i>	<i>kayyase</i>	<i>kayyate</i>
	ကယျမ္မ	ကယျမ္မ	ကယျန္တေ
Plu.	<i>kayyahme</i>	<i>kayyahve</i>	<i>kayyante</i>
		Or,	
	ကရိယ	ကရိယသံ	ကရိယတေ
Sin.	<i>kariye</i>	<i>kariyase</i>	<i>kariyate</i>
	ကရိယမ္မ	ကရိယမ္မ	ကရိယန္တေ
Plu.	<i>kariyahme</i>	<i>kariyahve</i>	<i>kariyante</i>
		Or,	
	ကရ	ကရိသေ	ကရိတေ
Sin.	<i>kare</i>	<i>karise</i>	<i>karite</i>
	ကရိမ္မ	ကရိမ္မ	ကရိန္တေ
Plu.	<i>karihme</i>	<i>karihve</i>	<i>karinte</i>
		Or,	
	ကုရ	ကုရသေ	ကုရတေ
Sin.	<i>kure</i>	<i>kuruse</i>	<i>kurute</i>
	ကုရမ္မ	ကုရမ္မ	ကုရန္တေ
Plu.	<i>kuruhme</i>	<i>kuruhve</i>	<i>kurunte</i>

**INFINITIVE MOOD.**

ကတ္တု	ကတ္တု	ကတုံ
<i>kattun</i>	<i>káttun</i>	<i>kátun</i>

**PARTICIPLES.****PRESENT PARTICIPLE.**

ကထံ  
*kathan*

**PASSIVE PAST PARTICIPLE.**

ကတော  
*kato*

**CONTINUATIVE PARTICIPLE.**

ကတော  
*katwá*

ကတုန  
*katuna*

**FUTURE PASSIVE PARTICIPLE.**

ကတပ္ပံ ကါတပ္ပံ ကိတ္တပ္ပံ  
*katubpan kátubpan káttubpan*



## EIGHTH CONJUGATION.

§ 198. The eight conjugation, like the tenth in Sanskrit, ought to have been treated as the conjugation of causative verbs; but the form though causative has not always a causative signification. The characteristic letters are *e*, *ne*, *aya*, and *aya*.

If the first vowel of the root be *a*, it is lengthened into *á*, if *u*, or *i*, it is changed to *o*, or *e*. as in § 187. and a final *u*, or *e* is changed to *v*, or *y*. The following are examples of this conjugation:

*Chura* to STEAL; Latin *FUROR* to STEAL.

**Active Voice.**  
**INDICATIVE MOOD.**

## PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	စေါရေမိ	စေါရေသိ	စေါရေတိ
Sin.	<i>choremí</i>	<i>choresi</i>	<i>choreti</i>
	စေါရေမ	စေါရေထ	စေါရေန္တိ
Plu.	<i>chorema</i>	<i>choretha</i>	<i>chorenti</i>
	Or,		
	စေါရယမိ	စေါရယသိ	စေါရယတိ
Sin.	<i>chorayamí</i>	<i>chorayasi</i>	<i>chorayati</i>
	စေါရယမ	စေါရယထ	စေါရယန္တိ
Plu.	<i>chorayama</i>	<i>chorayatha</i>	<i>chorayanti</i>

*Mata*, Sans. *Mana*, to DELIBERATE; Latin *MEN-MEMINI*.

	မန္တေမိ	မန္တေသိ	မန္တေတိ
Sin.	<i>mantemí</i>	<i>mantesi</i>	<i>manteti</i>
	မန္တေမ	မန္တေထ	မန္တေန္တိ
Plu.	<i>mantema</i>	<i>mantetha</i>	<i>mantenti</i>
	Or,		
	မန္တယမိ	မန္တယသိ	မန္တယတိ
Sin.	<i>mantayamí</i>	<i>mantayasi</i>	<i>mantayati</i>
	မန္တယမ	မန္တယထ	မန္တယန္တိ
Plu.	<i>mantayama</i>	<i>mantayatha</i>	<i>mantayanti</i>

### Verbs of several Conjugations.

§ 199. The same root is often conjugated in two or more conjugations, sometimes with a different signification; as:

ဘိန္တတိ	<i>bhindati</i>	Second conjugation, from root <i>bhida</i> . BREAKS
ဘိဇ္ဇတိ	<i>bhijjati</i>	THIRD ... ... DISTRIBUTES.

Hence arises this fourfold division of the roots:

I.	Roots conjugated in one conjugation .			
II.	...	...	two	...
III.	...	...	three	...
IV.	...	...	four	...

These divisions are subdivided, and each subdivision is named by compounding the names of the several conjugations according to which the roots it includes are conjugated, as:

ဘူဝါဒိဗူဝါဒိ *būvādi rūdhādi* FIRST and SECOND conjugation, as:

လိပတိ လိမ္ပတိ *lipati limpati* ANOINTS, SMEARS.

ဘူဝါဒိဒိဝါဒိ *būvādi divādi* FIRST and THIRD conjugation, as:

ဌာတိ ဌာယတိ *ṭhāti ṭhāyati* STANDS, IS ESTABLISHED.

ဘူဝါဒိသ္မာဒိ *būvādi swādi* FIRST and FOURTH conjugation, as:

ဂါယတိ ဂိဏတိ *gāyati gīṇāti* SINGS.

ဘူဝါဒိကိယာဒိ *būvādi kiyaḍi* FIRST and FIFTH conjugation, as:

ဇေယတိ ဇိနာတိ *jeṇyati jīṇāti* CONQUORS.

ဘူဝါဒိတနာဒိ *būvādi taṇādi* FIRST and SEVENTH conjugation, as

ဇာဂရတိ ဇာဂရေတိ *jāgarati jāgaroti* AWAKENS.

ဘူဝါဒိဗုရုဒိ *būvādi churādi* FIRST and EIGHTH conjugation, as:

မာနတိ မာနေတိ *mānati māneti* INVESTIGATES.

ရူဝါဒိဒိဝါဒိ *rūdhādi divādi* SECOND and THIRD conjugation, as

မုဗ္ဗတိ မုဗ္ဗတိ *munchati muchchti* IS FREE.

ദിവിഴുപ്പുഴ *divāli churāli* THIRD and EIGHTH conjugation, as:

റുപ്പുതി റുപ്പുതി റുപ്പുതി *ruppati rupeti rupayati* CONFUSES.

മുപ്പുതി *swāli kiyaḷi* FOURTH and FIFTH conjugation, as:

ചിന്നുതി *chinoti chināti* ASSEMBLES.

താപ്പുതി *swāli tanādi* FOURTH and SEVENTH conjugation, as:

പാപ്പുതി *pāppuṇāti pappoti* OBTAINS.

മുപ്പുതി *būvādi rudhādi churādi* FIRST, SECOND, and EIGHTH conjugation, as:

ഹിസുതി *hinsati* *hansati* *hinsete* INJURES, KILLS.

മുപ്പുതി *būvādi divādi kiyaḷi* FIRST, THIRD, and FIFTH conjugation, as:

കിസുതി *kilisati* *kilissati* *kilisanāti* IS VICIOUS.

മുപ്പുതി *būvādi divādi churādi* FIRST, THIRD, and EIGHTH conjugation, as:

റുപ്പുതി *rochali* *ruchchati rocheti* *rocheyati* SHINES.

മുപ്പുതി *būvādi rudhādi divādi churādi* FIRST, SECOND, THIRD, and EIGHTH conjugation, as:

വിദുതി *vidati* *vindati* *vijjati* *vedeti* *velayati* KNOWS.

മുപ്പുതി *būvādi divādi swādi kiyaḷi* FIRST, THIRD, FOURTH, and FIFTH conjugation, as:

മുപ്പുതി *duvati* *duyati* *duṇoti* *dunāti* GOES, IS IN PAIN.

### Causal Verbs.

§ 200. Any verb may be changed to a causal verb by adding to the base *e*, *aya*, *ápe*, or *ápaya*.

In Sanskrit *p* to denote the causative is introduced as an exception, but it is regular in Pali, and is found frequently in the Asoka Inscriptions. *Pe* however is shortened to *pi*, as:

၂၀၁၈ ခုနှစ် ဇူလိုင်လ ၁၀ ရက်နေ့

*Iyan dhama lipi devánan piyena Piyudasíná ránya lekhápitá.*

“This law-writing is caused to be written by King Piyadasi beloved of the Devas.”

In book Pali this same root, *likha* to WRITE, appears with the double consonant *likkha*, and *pe* for the causative instead of *pi*, as:

အကျွန်ုပ်တို့ လိက်ရှိသော သမ္မတပစ္စေက လိက်ရှိသော

*akkharāni*    *likkhitwā*    *savannapatte*    *likkhāpetwā*

"Having written letters." "Having caused to write on a gold plate."

The rules for the change of vowels are the same as given in the eighth conjugation § 198. but usage varies in the lengthening of the first vowel of the root, and it is never lengthened before a double consonant. The following are examples: *gámaya* and *gamaya* CAUSE TO GO, *chintaya* CAUSE TO THINK, and *káre*, *káraya*, *kárápe*, *kárápaya* CAUSE TO DO.

### Active Voice.

### INDICATIVE MOOD.

**PRESENT TENSE.**

	First Person.	Second Person.	Third Person.
	ဂါမယာမိ	ဂါမယာသိ	ဂါမယာတိ
Sin.	<i>gámayámi</i>	<i>gámayasi</i>	<i>gámayati</i>
	ဂါမယာမ	ဂါမယာထ	ဂါမယံန္တိ
Plu.	<i>gámayáma</i>	<i>gámayatha</i>	<i>gámayanti</i>

Or,

	ဂမယာမိ	ဂမယာသိ	ဂမယာတိ
<b>Sin.</b>	<i>gamayámi</i>	<i>gamayasi</i>	<i>gamayati</i>
	ဂမယာမ	ဂမယာထ	ဂမယာနွှိ
<b>Plu.</b>	<i>gamayáma</i>	<i>gamayatha</i>	<i>gamayanti</i>

**Active Voice.**  
**INDICATIVE MOOD.**

## PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	စိန္တယာမိ	စိန္တယသိ	စိန္တယတိ
Sin.	<i>chintayāmi</i>	<i>chintayasi</i>	<i>chintayati-</i>
	စိန္တယာမ	စိန္တယထ	စိန္တယန္တိ
Plu.	<i>chintayāma</i>	<i>chintayatha</i>	<i>chintayanti</i>
	ကာရေမိ	ကာရေသိ	ကာရေတိ
Sin.	<i>kāremi</i>	<i>kāresi</i>	<i>kāreti</i>
	ကာရေမ	ကာရေထ	ကာရေန္တိ
Plu.	<i>kārema</i>	<i>kāretha</i>	<i>kārenti</i>
Or,			
	ကာရယာမိ	ကာရယသိ	ကာရယတိ
Sin.	<i>kārayāmi</i>	<i>kārayasi</i>	<i>kārayati</i>
	ကာရယာမ	ကာရယထ	ကာရယန္တိ
Plu.	<i>kārayāmi</i>	<i>kārayasi</i>	<i>kārayanti</i>
Or,			
	ကာရာပေမိ	ကာရာပေသိ	ကာရာပေတိ
Sin.	<i>kārāpemi</i>	<i>kārāpesi</i>	<i>kārāpeti</i>
	ကာရာပေမ	ကာရာပေထ	ကာရာပေန္တိ
Plu.	<i>kārāpema</i>	<i>kārāpetha</i>	<i>kārāpenti</i>
Or,			
	ကာရာပယာမိ	ကာရာပယသိ	ကာရာပယတိ
Sin.	<i>kārāpayāmi</i>	<i>kārāpayasi</i>	<i>kārāpayati</i>
	ကာရာပယာမ	ကာရာပယထ	ကာရာပယန္တိ
Plu.	<i>kārāpayāma</i>	<i>kārāpayatha</i>	<i>kārāpayanti</i>

Kachchayano says that *l* is occasionally used for a causative affix, from the root

ရှုတ ဇေါတလတိ *juta jotalati*, CAUSES TO SHINE.

But the commentators say this is an interpolation, and is not found in the old copies of his Grammar.

# Desiderative Verbs.

§ 201. In Pali, as in Sanskrit, to avoid the circumlocution of using the verb WISH, and the infinitive mood of another verb, certain changes are made in the verb to express the idea by one word. The first syllable of the verb is reduplicated according to rules to be noted hereafter, and *kha*, or *chha*, or *sa* is added to the root. Thus, for

ဘောတုံ ခုတ္တတိ ခုတ္တ ခ  
*bhotun ichchhati*, is written *bubhukkhati*, from *bhaya* to EAT, and *kh*  
 "He wishes to eat."

ဃာသိတုံ ခုတ္တတိ ဃာသ ခ  
*ghasitun ichchhati*, is written *jighajjati*, from *ghasa* to EAT, and *chh*  
 "He wishes to eat."

ပါတုံ ခုတ္တတိ ပိဝိသတိ ပါ ခ  
*pátun ichchhati*, is written *pivásati*, from *pá* to DRINK, and *sa*  
 "He wishes to drink."

သောတုံ ခုတ္တတိ သုဿသတိ သု ခ  
*sotun ichchhati*, is written *sussusati*, from *su* to HEAR, and *sa*  
 "He wishes to hear."

ဟာရိတုံ ခုတ္တတိ ဝိရိသတိ ဟာရ ခ  
*haritun ichchhati*, is written *jiginsati*, from *hara*, to CARRY, and *sa*  
 "He wishes to carry."

Alwis says: "This word is written in all the Pali works *Jigin-sati*—should it not be *Jihinsati*?" The reply is in the negative, because one of Kachchhayano's aphorisms says: "When the root *hara* takes the affix *sa*, the whole root is changed to *gin*."

The following example of *Pivāsa*, WISH to DRINK, may serve to illustrate the conjugation of these verbs:

## INDICATIVE MOOD.

### PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ပိဝိသာမိ	ပိဝိသသိ	ပိဝိသတိ
Sin.	<i>pivásami</i>	<i>pivásasi</i>	<i>pivásati</i>
	ပိဝိသာမ	ပိဝိသထ	ပိဝိသန္တိ
Plu.	<i>pivásāma</i>	<i>pivásatha</i>	<i>pivásanti</i>

### Intensive, or Frequentive Verbs.

§ 202. To express emphasis, intensity, or frequent action, the bases of verbal roots are reduplicated. It is something parallel to the Hebrew infinitive in such expressions as, *moth yaumuth* DYING THOU SHALT DIE.

It is remarkable that Kachchayano says nothing on this form of the verb. Alwis however refers to two of his examples as illustrations of it; but they do not appear to be cases in point. They lack both the peculiar form and the peculiar signification.

ဒဒ္ဓဇ္ဇတိ ဒဇ္ဇ *daddalati*, from the root *dala* which Alwis defines: "Illumines intensely." But it is defined by commentators merely to "shine, or illuminate."

ဝင်္ကမတိ ဝမ *changkamati*, from the root *gama*, Alwis defines: "Walks repeatedly." But this is not the definition of the Scoliasts. They say it means to "Walk with the feet." i. e. go on foot. Moreover the Sanskrit uses the intensive form of this root, but both the reduplication, and the definition differ, as:

गम् जंगम्यते जंगमीति

*gam*, to GO, *jangamyate*; *jangamīti* to WALK CROOKEDLY.\*

The word however has passed into Burmese with something of the frequentive signification. Thus in Judson's Dictionary ဝင်္ဂြိ

*zengyan* is defined: "A walk, a place for walking to and fro."

The Pali books furnish a form with the signification of the frequentive verb, in which the reduplication consists of the whole base of the verb, and is interchanged with the participle, as:

စာရစာရယျ ဝရ ဥဋ္ဌရိဿဥဋ္ဌရိဿာမိ ဝရ  
*chare chareyya* from *chara*. *uddharissa uddharissāmi*, from *dhara*

"He might practice earnestly, or frequently." "Bringing out I will bring out, or I will bring out repeatedly."

Sometimes the reduplication is made with the root repeated and *e*. The religious books contain such expressions as these:

နမေနမာမိ နမ ဝဏ္ဏဝဏ္ဏာမိ ဝန္တိတ္တာဝန္တိမိ  
*name namāmi*, from *nama*. *vande vandāmi. vanditvā vandāmi*  
"Bowling I bow repeatedly." "Worshipping I worship intently."

\*Max Müller page 225.

Williams page 132.

In the last example the continuative participle and verb are used in precisely the same signification as the reduplicated verb, which might be regarded as an abbreviated form of the participle rather than as an intensive verb, but it lacks the *i* of the participle.

If the insertion of a nasal be the characteristic of intensive or frequentive verbs, then Kachchayano gives several examples. But none of them are recognized by his commentators as possessing the signification of the frequentive verb, and there is nothing in the text to indicate any change in the meaning of the verb; yet it seems certain that had Kachchayano intended to convey a special signification, he would have indicated it, as he does the desiderative verbs. Kachchayano's text in which the examples occur is the following:

ကဝဂ္ဂဿ ဝေဠု အဘါသေ ဝတ္တမာနဿ ကဝဂ္ဂဿ  
*kavaggassa chavagga abhāse vattamānaṣṣa kavaggassa*  
 ဝေဠု ဟောတိ ဖိက္ခိစ္ဆတိ ဇိဂ္ဂုဗ္ဗတိ ဇိဃာဂ္ဂုဗ္ဗတိ  
*chavaggo hoti chikichchhati jīgubbatthati jighagachchhati*  
 ဇိဂ္ဂိသတိ ဇာဓိမတိ ဇာဓိမတိ  
*jīgīsati jaṅgamati chaṅgamati*  
 နိဂ္ဂဟိတဗ္ဗ အတ္တသဿ အန္တေ နိဂ္ဂဟိတာဂမေ  
*niggahitanycha abbhāssa ante niggahitāgamo*  
 ဟောတိဝိ ဇာဓိမတိ ဇောဓိမတိ ဇာဓိမတိ  
*hotivā chaṅgamati chanychalati chaṅgamati*

"For a *k* classified letter, a *ch* classified letter."

"In the reduplication of the present tense, for a *k* classified letter is a *ch* classified letter—*jaṅgamati*, *chaṅkamati*"

"And anuswara."

"At the end of the reduplication anuswara comes sometimes, *chaṅkamati*, *chanychalati*, *chaṅgamati*."

*Chanychalati* is rendered SHAKES; and *chaṅkamati*, *chvaṅgamati*, and, *jaṅgamati* are all translated HE GOES, *chaṅkamati* once HE WALKS WITH HIS FEET. All are probably from the same root *gama*, but they are sometimes referred to *gamu* and *kamu*. Possibly

कम् *kram* to STRIDE may be the root of *chaṅkamati*.



## Denominative Verbs.

§ 203. To express a sentence in a single word, several particles are affixed to nouns which change them to verbs in the signification of acting, or becoming like them, or treating another like them, or desiring them for one's self, or using them as instruments.

(a.) The affix *áya* is used to signify one making himself like the noun. Thus, for

ပပ္ပတမ်ဝိ      အတ္တာနံ      အာစရတိ      ပပ္ပတာယတိ  
*pappatamiva attānan ácharati*, is written *pappatáyati*.

"He makes himself like a mountain."

သံဇဏာ      သမုဒ္ဓမ္မိဝိ      အတ္တာနံ      အာစရတိ      သမုဒ္ဓမ္မိယတိ  
*sangho samuddhamiva attānan ácharati*, is written *samuddháyati*.

"The church-assembly makes itself like the ocean."

This form of the verb may be compared with such English words, as *romanize*, TO MAKE LIKE ROMAN; and *latinize*, TO MAKE LIKE LATIN.

(b.) The affix *íya* is used to denote that a person, or thing, is treated as the person, or thing, expressed by the noun, as:

အာတ္တံ      ဆတ္တမိဝိ      အာစရတိ      ဆတ္တိယတိ  
*achhattan chhattamiva ácharati*, is expressed by *chhattíyati*

"That which is not an umbrella he treats as an umbrella."

အပုတ္တံ      ပုတ္တမိဝိ      အာစရတိ      ပုတ္တိယတိ  
*aputtan puttamiva ácharati*, is expressed by *puttíyati*

"He who is not a son, he treats as a son."

(c.) This last affix, *íya*, is used also in the signification of desiring for one's self, that which is denoted by the noun, as:

အတ္တနာ      ဝတ္တံ      ဣစ္ဆတိ      ပတ္တိယတိ  
*attano pattan ichchhati*, is written *pattíyati*

"He desires a vessel for himself."

အတ္တနာ      ဘဋံ      ဣစ္ဆတိ      ဘဋိယတိ  
*attano ghaṭan ichchhati*, is written *ghaṭíyati*

"He desires a water jar for himself."

အတ္တနော ဝတ္ထံ ခုတ္တတိ ဝတ္ထိယတိ  
*attano vatthan ichchhati, is written vatthiyati.*

"He desires clothes for himself."

အတ္တနော ခနံ သုတ္တတိ သနိယတိ  
*attano dhanan ichchhati, is written dhanīyati.*

"He desires property for himself."

(d.) To express the instrument by which an act is performed, the noun is converted into a verb by affixing *ya*, as:

ဂီတံ ဝိဏာယ ဥပဂါယတိ ဥပဝိဏာယတိ  
*gītan vīṇāya upagāyati, is written upavīṇayati.*

"He is eminently skilled in singing by means of the lute."

မဂ္ဂံ ဟတ္တိနာ အတိက္ကမတိ အတိဟတ္တိယတိ  
*maggān hattinā atikkamati, is written atihattiyati*

"He goes over the road by means of an elephant."

Analogous with this is the English colloquial verb to FOOT IT.

Occasionally the verb is formed on the basis of an adjective, as:

ရတ္တိံ ဝိသုဒ္ဓါ ဟောတိ ဝိသုဒ္ဓါယတိ  
*ratti visuddhā hotti, is written, visuddhāyati.*

"The evening is pleasant." Or, "It is pleasant [by means of the evening.]"

(e.) Sometimes *dra*, and *āla* are affixed in the signification of MAKING, like *ify* in English, as:

သန္တံ ကာရတိ သန္တရတိ  
*santan karoti, is expressed by santarāti.*

"He makes peace, or pacifies."

ဥပက္ခမံ ကာရတိ ဥပက္ခမာလတိ  
*upakkaman karoti, is expressed by upakkamālati*

"He makes strenuous effort."

Alwis renders this phrase: "He devises a plan", **उपक्रम** *upakrama*, "A stratagem", might sustain this definition. **ဥပက္ခမ** *upakkama* however, is defined by the Pali lexicographers, "diligence, industry." This is another of not a few examples, in which the Pali of Ceylon seems to differ from the Pali of Burmah.

**Reduplicated Verbs.**

§ 204. There are a few verbs which reduplicate their first syllable in some of their forms, like Greek verbs in *mi*. In Sanskrit they are raised to the dignity of a conjugation, the third, but Kachchayano includes them in his first conjugation. The following is an example:

*Dá* to GIVE; Greek DO to GIVE.

**Active Voice.****INDICATIVE MOOD.****PRESENT TENSE.**

	First Person.	Second Person.	Third Person.
	ဒဒါမိ	ဒဒါသိ	ဒဒါတိ
Sin.	<i>dadámi</i>	<i>dadási</i>	<i>dadáti</i>
	ဒဒါမ	ဒဒါဝ	ဒဒါနိ
Plu.	<i>dadáma</i>	<i>dadátha</i>	<i>dadánti</i>

This reduplication is not confined to these verbs. The perfect tense of all verbs is reduplicated, and desiderative and frequentative verbs are reduplicated, and since Kachchayano treats the reduplication of all under one head, the laws that govern the reduplication have been reserved for this place.

(a.) If a root begin with a second or fourth classified letter, it is changed to the corresponding first or third; that is an aspirate is reduplicated by an unaspirate, as:

စိတ္တဒ	<i>chichchheda</i> , the perfect tense of <i>chhida</i> —HE CUT.		
ဗဘူဝ	<i>babhúva</i> ,	... ..	<i>bhú</i> —HE BECAME.
ဒဒါတိ	<i>dadhāti</i> , the present tense of <i>dhá</i> —HE CARRIES.		
ဗုဘူကုတိ	<i>bubhukkhali</i> ,	... ..	<i>bhuja</i> —WISHES TO EAT.

(b.) A letter of the *k* class is changed in reduplication to a letter of the *ch* class; that is a guttural is changed to a palatal, as:

စိကစ္ဆတိ	<i>chikachchhati</i> , present tense of <i>kita</i> —HE PRACTISES MEDICINE.
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စိကိစ္ဆတိ *chikichchhati*, present tense of *kita*—HE PRACTISES MEDICINE.

(c.) Occasionally the reduplication is made by *t* instead of *k*, as:

တိကိစ္ဆတိ *tikichchhati*, as above—HE PRACTISES MEDICINE.

ဇိဂုစ္ဆတိ *jiguchchate*, present tense of *gupa*—HE GUARDS.

(d.) The aspirate *h* is changed in reduplication to *j*, as:

ဇဟာတိ *jahāti*, present tense of *há*—HE ABANDONS.

ဇုဟတိ *juhāti*, or *juhāti*, present tense of *hú*, *hu*, in Sanskrit—HE OFFERS, or SACRIFICES.

ဇဟာရ *jahāra*, perfect tense, third person singular of *hara*, *hri*, in Sanskrit—HE CARRIED, or TOOK. Alwis says "Abandoned."

(e.) The radical vowel if long is shortened in reduplication, as:

ဒဒိတိ *daddāti*, present tense of *dá*—HE GIVES.

ဒဓာတိ *dadhāti*, ... *dhá*—HE CARRIES.

(f.) Sometimes the reduplication takes *i*, as:

ဇိယစ္ဆတိ *jighachchhuti*, from *ghasa*—HE WISHES TO EAT.

ပိဝသတိ *pivasati* from *pá*—HE WISHES TO DRINK.

(g.) Sometimes a vowel is dropped in reduplication, as:

ဗဘူဝ *babhúva*, from *bhú*—HE BECAME.

Sometimes the vowel is retained, as:

ဗုဘုက္ခတိ *bubhukkhati*, from *bhuja*—HE WISHES TO EAT.

(h.) The root *thá* sometimes becomes *tiṭa* in reduplication, as:

တိဋတိ *tiṭati*—HE STANDS      တိဋတု *tiṭatu*—LET HIM STAND.

တိဋေယျ *tiṭeyya*—HE MAY STAND      တိဋယျံ *tiṭayyaṃ*—THEY MAY STAND.

- (i.) Sometimes the reduplication takes anuswara, as:  
 ဝက်မတိ *changkamati*, from *kamu*—HE GOES.  
 ဝဠာမတိ *chanychulati*, from *chala*—HE SHAKES.

(k.) Sometimes for the root *pá*, *piva* is substituted in reduplication, as:

- ပိဝတိ *pivati*, HE DRINKS. ပိဝတူ *pivatu*, LET HIM DRINK.  
 ပိဝေယျ *piveyya*, HE MAY DRINK. ပိဝေယျံ *piveyyun*.  
 THEY MAY DRINK.

Sometimes the bare root is used in the same signification, as:

- ပီတိ *páte*, HE DRINKS.

(l.) When the roots *pá* and *má* take the affix *sa*, they sometimes become *vá*, and *man*, after the reduplication, as:

- ပိဝိသတိ *pivásati*, from *pá*—HE WISHES TO DRINK.  
 ပိမံသတိ *vimansati*, from *má*—HE INVESTIGATES, OR REASONS.

(m.) The final radical becomes *k*, when *kh* is added to a reduplicated root, as:

- တိကိက္ခတိ *titikkati*, from *tija*—HE FORBEARS, HAS PATIENCE.

(n.) The final consonant is changed to *ch*, when *chh* is added to the final radical, as:

- တိကိစ္ဆတိ *tikichchhati*, from *kita*—HE PRACTISES MEDICINE.  
 ဇိဃစ္ဆတိ *jighachchhati*, from *jhasa*—HE WISHES TO EAT.  
 ဇိဂုစ္ဆတိ *jiguchchhati*, from *gupa*—HE GUARDS, PROTECTS.

Alwis renders "He reproaches," which accords with the Sanskrit. And the definition given above is identical with the Sanskrit when the root is conjugated without reduplication—*gopayati*

**नोपयति** This proves that the signification of Pali forms cannot be safely inferred from the Sanskrit.

## Anomalous Verbs.

First among anomalous verbs in all the Indu-European languages, is the verb to BE. In Greek and Latin its base appears to be *es*, and in Pali many forms are made from *asa*. The Anglo Saxon, and allied tongues, made their verb to BE from the root *be*, and in Pali a complete verb from *bhū*, in the signification of to BE, or BECOME, is found in both the active and middle voices.

Webster says of the verb to BE: "It is defective, and its defects are supplied by verbs from other roots, *am, is, was, were.*" The defects are in the usage, not in the verb. It is complete in Pali, and in some of the rural districts of England, the Pali forms of this verb are still spoken, which in books have been supplanted by "*am, is, was, were.*" The roots *asa*, and *bhū* exist in Sanskrit, but the Pali has a third root *hū* for the verb to BE, with copious forms, that has no place in Sanskrit, but which has been suggested, with great probability, to be of common origin with the Hebrew verb to BE, *huh*.

§ 205 All the forms of the verb to BE are not found in Kachchayano, but in order to furnish a complete paradigm, his deficiencies have been supplied from other books in Burmah, and from the researches of Alwis in Ceylon.

*Asa* to BE: Latin, ESSE, to BE.

## INDICATIVE MOOD.

## PRESENT TENSE.

First Person.      Second Person.      Third Person.

	အသိ	အမိ	အသိ	အတ္ထိ	အတိ	သတိ
Sin.	<i>asmi</i>	or <i>ahmi</i>	<i>asi</i>	<i>atthi</i>	or <i>atthi</i>	or <i>sati</i>
	အသ္မ	အမ္မ	အတ္ထ	သတ္ထိ		သတေ
Plu.	<i>asma</i>	or <i>ahma</i>	<i>attha</i>	<i>santi</i>	or	<i>sante</i>

Kachchayano gives *atthi* only for the third person, but the books supply in addition, *atthi*, and *sati*. The last is near the *asti* of the *Girnar* inscriptions, and the two are brought the nearer by a rule of Kachchayano's which says:

သပ္ပာသသ္မာဒိလောပေါ *sabpāssasādi lopo cha.*

"And *a* at the beginning of *asa* is erased in all."

Originally there would seem to have been tenses conjugated in the middle voice, but the only trace remaining in use is the third person plural, *sante*.

## AORIST.

	First Person.	Second Person.	Third Person.
	အသိ	အသိ	အသိ
Sin.	<i>asin</i>	<i>asi</i>	<i>asi</i>
	အသိဌ	အသိတ္ထ	အသိသု အသုံ
Plu.	<i>asihma</i>	<i>asittha</i>	<i>asinsu</i> , or <i>asun</i>

## REMARKS.

Alwis conjugates this tense with the initial *á* long throughout, like the Sanskrit, but the books in Burmah, so far as noted, make it short.

## OPTATIVE MOOD.

	အသာ	အသာ	အသာ	သိယာ
Sin.	<i>assan</i>	<i>assa</i>	<i>assa</i> , or	<i>siyá</i>
	အသာဝ	အသာထ	အသာ၍	သိယု
Plu.	<i>assáma</i>	<i>assatha</i>	<i>assu</i>	<i>siyun</i>

## IMPERATIVE MOOD.

	အသိ	အဟိ	အတ္ထ
Sin.	<i>asmi</i>	<i>ahi</i>	<i>atthu</i>
	အသု	အတ္ထ	သန္တ
Plu.	<i>asma</i>	<i>attha</i>	<i>santu</i>

## PARTICIPLES.

## PRESENT PARTICIPLES.

သန္တော	သန္တိ	သန္တိ
<i>santo</i>	<i>santí</i>	<i>santan</i>
သမာဓော	သမာဓာ	သမာဓိ
<i>samáno</i>	<i>samáná</i>	<i>samánan</i>

## REMARKS.

The Pali, like the Latin, makes the future from another root, but the Greek makes the future and other forms from this root which are not met either in Pali or Sanskrit. It is worthy of remark too, that the Sanskrit has two preterites, while there is one only in Pali.

*Bhú* to BE; Anglo-Saxon, BE, to BE.

**Active Voice.**

**INDICATIVE MOOD.**

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဘဝါမိ	ဘဝသိ	ဘဝတိ
Sin.	<i>bhavámi</i>	<i>bhavasi</i>	<i>bhavati</i>
	ဘဝါမ	ဘဝထ	ဘဝန္တိ
Plu.	<i>bhaváma</i>	<i>bhavatha</i>	<i>bhavanti</i>

PERFECT TENSE.

	ဗဘူဝ	ဗဘူဝေ	ဗဘူဝံ
Sin.	<i>babhúva</i>	<i>babhúve</i>	<i>babhúva</i>
	ဗဘူဝဌ	ဗဘူဝိတ္ထ	ဗဘူဝု
Plu.	<i>babhúvaha</i>	<i>babhúvittha</i>	<i>babhúvu</i>

IMPERFECT TENSE.

	အဘာဝ	အဘာဝါ	အဘာဝံ
Sin.	<i>abhava</i>	<i>abhavo</i>	<i>abhavá</i>
	အဘာဝဌာ	အဘာဝတ္ထ	အဘာဝု
Plu.	<i>abhavahma</i>	<i>abhavattha</i>	<i>abhavú *</i>

AORIST.

	အဘာဝိ ဝိ	အဘာဝေါ	အဘာဝိ
Sin.	<i>abhavi-vin</i>	<i>abhavo</i>	<i>abhavi *</i>
	အဘာဝဌာ	အဘာဝတ္ထ	အဘာဝု အဘာဝိသု
Plu.	<i>abhavahma</i>	<i>abhavattha</i>	<i>abhavun</i> <i>abhavinsu</i>

FUTURE TENSE.

	ဘဝိဿာမိ	ဘဝိဿသိ	ဘဝိဿတိ
Sin.	<i>bhavissámi</i>	<i>bhavissasi</i>	<i>bhavissati</i>
	ဘဝိဿာမ	ဘဝိဿထ	ဘဝိဿန္တိ
Plu.	<i>bhavissáma</i>	<i>bhavissatha</i>	<i>bhavissanti</i>

\*By an oversight this vowel was printed short on page 87.



## OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	ဘဝေယျာမိ	ဘဝေယျာသိ	ဘဝေ ဘဝေယျ
Sin.	<i>bhaveyyámi</i>	<i>bhaveyyási</i>	<i>bhave, bhaveyya</i>
	ဘဝေယျာမ	ဘဝေယျာထ	ဘဝေယျံ
Plu.	<i>bhaveyyáma</i>	<i>bhaveyyátha</i>	<i>bhaveyyun</i>

## CONDITIONAL MOOD.

	အဘဝိသံ	အဘဝိသေ	အဘဝိသ
Sin.	<i>abhavissan</i>	<i>abhavisse</i>	<i>abhavissa</i>
	အဘဝိသမ္ပ	အဘဝိသထ	အဘဝိသံသု
Plu.	<i>abhavissahma</i>	<i>abhavissatha</i>	<i>abhavissansu</i>

## IMPERATIVE MOOD.

	ဘဝါမိ	ဘဝါဟိ	ဘဝတု
Sin.	<i>bhavámi</i>	<i>bhaváhi</i>	<i>bhavátu</i>
	ဘဝါမ	ဘဝတ္ထ	ဘဝန္တု
Plu.	<i>bhaváma</i>	<i>bhavattha</i>	<i>bhavantu</i>

## INFINITIVE MOOD.

ဘဝိတုံ

*bhavitun.*

## PARTICIPLES.

## PRESENT PARTICIPLES.

ဘဝန္တေ	ဘဝန္တိ	ဘဝန္တိ
<i>bhavantu</i>	<i>bhavanti</i>	<i>bhavantan</i>
ဘဝမာနေ	ဘဝမာနာ	ဘဝမာနံ
<i>bhavamáno</i>	<i>bhavamáná</i>	<i>bhavamánan (Middle.)</i>

## FUTURE PARTICIPLES.

ဘဝိသန္တေ	ဘဝိသန္တိ	ဘဝိသန္တိ
<i>bhavissantó</i>	<i>bhavissantí</i>	<i>bhavissantan</i>

## REMARKS.

Kachchayano gives *un* alone for the termination of the third person plural of the aorist, but, in a subsequent rule adds, *insu*, as used with it interchangeably.

**Middle Voice.**  
**INDICATIVE MOOD.**

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဘဝေ	ဘဝသေ	ဘဝတေ
Sin.	bhave	bhavase	bhavate
	ဘဝမွေ	ဘဝငွေ	ဘဝန္တေ
Plu.	bhavahme	bhavahve	bhavante

PERFECT TENSE.

	ဗဘူရိ	ဗဘူရိတ္ထော	ဗဘူရိတ္ထ
Sin.	babhuvi	babhuvittho	babhuvittha
	ဗဘူရိမွေ	ဗဘူရိငွေ	ဗဘူရိဝေ
Plu.	babhuvihme	babhuvihvo	babhuvive

IMPERFECT TENSE.

	အဘာရိ	အဘာဝသေ	အဘာဝတ္ထ
Sin.	abhavin	abhavase	abhavattha
	အဘာဝမွေသေ	အဘာဝငွေ	အဘာဝတ္ထိ
Plu.	abhavahmase	abhavahvan	abhavatthun

AORIST.

	အဘာဝ	အဘာဝသေ	အဘာဝါ
Sin.	abhava	abhavase	abhava
	အဘာဝမွေ	အဘာဝငွေ	အဘာဝါ
Plu.	abhavahme	abhavahvan	abhavu

FUTURE TENSE.

	ဘာဝိသိ	ဘာဝိသေသေ	ဘာဝိသေတေ
Sin.	bhavissan	bhavissase	bhavissate
	ဘာဝိသေသေ	ဘာဝိသေငွေ	ဘာဝိသေသေ
Plu.	bhavissahme	bhavissahve	bhavissante

## OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	ဘဝေယျံ	ဘဝေထော	ဘဝေထ
Sin.	<i>bhaveyyan</i>	<i>bhavetho</i>	<i>bhavetha</i>
	ဘဝေယျာဓွေ	ဘဝေယျာဂ္ဂါ	ဘဝေရံ
Plu.	<i>bhaveyyáhme</i>	<i>bhaveyyahvu</i>	<i>bhaveran</i>

## CONDITIONAL MOOD.

	အဘိဿံ	အဘိဿသေ	အဘိဿထ
Sin.	<i>abhavissan</i>	<i>abhavissase</i>	<i>abhavissatha</i>
	အဘိဿာဓွေ	အဘိဿာဂ္ဂေ	အဘိဿန္တေ
Plu.	<i>abhavissahme</i>	<i>abhavissahve</i>	<i>abhavissante</i>

## IMPERATIVE MOOD.

	ဘဝေ	ဘဝဿု	ဘဝတံ
Sin.	<i>bhave</i>	<i>bhavassu</i>	<i>bhavatan</i>
	ဘဝါမထေ	ဘဝေါ	ဘဝန္တိ
Plu.	<i>- bhavámase</i>	<i>bhavahvo</i>	<i>bhavantan</i>

## INFINITIVE MOOD.

ဘဝိတုံ

BHAVITUM

## PARTICIPLES.

## PRESENT PASSIVE PARTICIPLE..

ဘူယမာဓော	ဘူယမာနာ	ဘူယမာနံ
<i>bhúyamáno</i>	<i>bhúyamáná</i>	<i>bhúyamánan</i>

## PAST PARTICIPLE.

ဘူတာ	ဘူတာ	ဘူတံ
<i>bhúto</i>	<i>bhútá</i>	<i>bhútan</i>

## FUTURE PARTICIPLE.

ဘဝိဿမာဓော	ဘဝိဿမာနာ	ဘဝိဿမာနံ
<i>bhavissamáno</i>	<i>bhavissamáná</i>	<i>bhavissamánan</i>

*Hu* to BE; Hebrew, *HUH*, to BE.

Alwis writes this root with *ú* long, *hú*, but Kachchayano uniformly with the short vowel, *hu*.

**Active Voice.**  
**INDICATIVE MOOD.**

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဟောမိ	ဟောသိ	ဟောတိ
Sin.	<i>homi</i>	<i>hosi</i>	<i>hoti</i>
	ဟောမ	ဟောထ	ဟောတိ
Plu.	<i>homa</i>	<i>hatha</i>	<i>honti</i>

IMPERFECT TENSE.

	အဟုဝ် အဟုဝ်	အဟုဝေါ	အဟုဝါ
Sin.	<i>ahwa</i> , or <i>ahwan</i>	<i>ahwo</i>	<i>ahuvá</i>
	အဟုဝ်မ	အဟုဝ်ထ	အဟုဝ်တ
Plu.	<i>ahuvahma</i>	<i>ahuvattha</i>	<i>ahuvú</i>

AORIST.

	အဟုံ အဟောသိ	အဟောသိ	အဟု အဟေါသိ
Sin.	<i>ahun</i> or <i>ahosin</i>	<i>ahosi</i>	<i>ahu</i> or <i>ahosi</i>
	အဟုံမ အဟေါသိမ	အဟေါသိထ	အဟဝ်
Plu.	<i>ahuhma</i> or <i>ahosihma</i>	<i>ahosittha</i>	<i>ahavun</i>

This tense is also formed on the base *he*. *Ahesun* အဟေသုံ the third person plural is of common occurrence in the books.

Sometimes a nasal is inserted between the base and the termination, as: *ahengsun*—THEY WERE; and the same form is met occasionally in other verbs.

FUTURE TENSE.

	ဟေမိ	ဟေသိ	ဟေတိ
Sin.	<i>hemi</i>	<i>hesi</i>	<i>heti</i>
	ဟေမ	ဟေထ	ဟေတိ
Plu.	<i>hema</i>	<i>hettha</i>	<i>henti</i>

## FUTURE TENSE.

(Continued.)

Or,

	First Person.	Second Person.	Third Person.
	ဟေဟိမိ	ဟေဟါမိ	ဟေဟိသိ
Sin.	<i>hehimi, or hehámi</i>	<i>hehisi</i>	<i>hehiti</i>
	ဟေဟိမ	ဟေဟါမ	ဟေဟိမ္မ
Plu.	<i>hehima, or heháma</i>	<i>hehittha</i>	<i>hehinti</i>

Or,

	ဟောဟိမိ	ဟောဟါမိ	ဟောဟိသိ	ဟောဟိတိ
Sin.	<i>hohimi, or hohámi</i>	<i>hohisi</i>	<i>hohiti</i>	
	ဟောဟိမ	ဟောဟါမ	ဟောဟိမ္မ	ဟောဟိန္တိ
Plu.	<i>hohima, or hoháma</i>	<i>hohittha</i>	<i>hohinti</i>	

These three forms of the future are made six, by inserting *ssa* between each base and termination, thus:

	ဟေသ္မာမိ	ဟေသ္မာသိ	ဟေသ္မာတိ
Sin.	<i>hessámi</i>	<i>hessasi</i>	<i>hessati</i>
	ဟေသ္မာမ	ဟေသ္မာမ္မ	ဟေသ္မာန္တိ
Plu.	<i>hessáma</i>	<i>hessattha</i>	<i>hessanti</i>

In like manner the tense is conjugated on the bases *hehi*, and *hohi*, as:

ဟေဟိသ္မာတိ	ဟောဟိသ္မာတိ
<i>hehissati</i>	<i>hohissati</i>
HE WILL BE.	HE WILL BE.

## OPTATIVE MOOD.

	ဟေယျာမိ	ဟေယျာသိ	ဟေယျာ
Sin.	<i>heyyámi</i>	<i>heyyási</i>	<i>heyya</i>
	ဟေယျာမ	ဟေယျာမ္မ	ဟေယျာ
Plu.	<i>heyyáma, or heyyan</i>	<i>heyyattha</i>	<i>heyyun</i>

The optative mood, as met in the books in Burmah, is usually made on the base *asa*. Alwis says he has not found the form given above in the books on Buddhism.

## OPTATIVE MOOD (Continued.)

Or,

	ဟုဝေယျာမိ	ဟုဝေယျာသိ	ဟုဝေယျာ
Sin.	<i>huveyyāmi</i>	<i>huveyyāsi</i>	<i>huveyya</i>
	ဟုဝေယျာမ	ဟုဝေယျာတ္ထ	ဟုဝေယျာ
Plu.	<i>huveyyāma</i>	<i>huveyyāttha</i>	<i>huveyyān</i>

## CONDITIONAL MOOD.

	အဟာရိဿံ	အဟာရိဿ	အဟာရိဿာ
Sin.	<i>ahavissan</i>	<i>ahavisse</i>	<i>ahavissā</i>
	အဟာရိဿာ	အဟာရိဿာ	အဟာရိဿာသံ
Plu.	<i>ahavissahma</i>	<i>ahavissatha</i>	<i>ahavissansu</i>

## IMPERATIVE MOOD.

	ဟောမိ	ဟောဟိ	ဟောတု
Sin.	<i>homi</i>	<i>hohi</i>	<i>hotu</i>
	ဟောမ	ဟောတ္ထ	ဟောတု
Plu.	<i>homa</i>	<i>hottha</i>	<i>hontu</i>

## INFINITIVE MOOD.

ဟုတုံ *hutun*

## CONTINUATIVE PARTICIPLE.

ဟုတ္တော *hutwā*, or *hutwāna*

## Middle Voice.

## INDICATIVE MOOD.

## IMPERFECT TENSE.

	အဟုဝံ	အဟုဝေသ	အဟုဝတ္ထ
Sin.	<i>ahuvān</i>	<i>ahuvase</i>	<i>ahuvattha</i>
	အဟုဝေသ	အဟုဝေ	အဟုဝတ္ထ
Plu.	<i>ahuvahmase</i>	<i>ahuvahvan</i>	<i>ahuvatthun</i>

## PAST PARTICIPLE.

ဟုတော	ဟုတာ	ဟုတံ
<i>huto</i>	<i>huta</i>	<i>hutan</i>

§ 206. Gamu to GO; English, GANG to GO.

**गम्** *gam*, substitutes for its final in "the special tenses" *chchh*, says Max Müller. In Pali this substitution is not confined to the special tenses. Kachchayano gives examples in the future, the conditional, and the aorist, which do not belong to the special or conjugational tenses. The same tense or mood is often conjugated on both bases. The following are specimens:

**Active Voice.**  
**INDICATIVE MOOD.**

	AORIST.		
	First Person.	Second Person.	Third Person.
	अगच्छी	अगच्छो	अगच्छी
Sin.	<i>agachchhi</i>	<i>agachchho</i>	<i>agachchhi</i>
	अगच्छीद्वा	अगच्छोद्वा	अगच्छी
Plu.	<i>agachchhihā</i>	<i>agachchhattha</i>	<i>agachchhun</i>
	Also,		
	अगमि	अगमो	अगमि
Sin.	<i>agami</i>	<i>ajamo</i>	<i>agami</i>
	अगमद्वा	अगमोद्वा	अगम
Plu.	<i>agamahā</i>	<i>agamattha</i>	<i>agamun</i>
	FUTURE TENSE.		
	गच्छी द्यामि	गच्छी द्यामि	गच्छी द्यामि
Sin.	<i>gachchhissāmi</i>	<i>gachchhissasi</i>	<i>gachchhissati</i>
	Also,		
	गमि द्यामि	गमि द्यामि	गमि द्यामि
...	<i>gamissāmi</i>	<i>gamissasi</i>	<i>gamissati</i>

Kachchayano gives a third base, *ghamma*, which does not appear in Sanskrit. The following are examples in the imperative.

	खण्डमि	खण्डमि	खण्डतु
Sin.	<i>ghammāmi</i>	<i>ghammahi</i>	<i>ghammatu</i>
	गममि	गममि	गमतु
...	<i>gamāmi</i>	<i>gamahi</i>	<i>gamatu</i>
	गच्छमि	गच्छमि	गच्छतु
...	<i>gachchhāmi</i>	<i>gachchhahi</i>	<i>gachchhatu</i>

*Disa*, or *Dakhha* to SEE; Greek, DEIK-NUMI, CAUSE TO SEE.

§ 207. In Sanskrit, *dis* substitutes *pas* in the "special tenses," but in Pali *disa* is also used, and there are moods or tenses formed on the six following bases:

ဒိသ	ဒိဿ	သဿ	သက္ခ	သက္ခ	ပဿ
<i>disa</i>	<i>dissa</i>	<i>dassa</i>	<i>dakkha</i>	<i>dachchha</i>	<i>passa</i>

The following examples are in the active voice, and indicative mood.

PRESENT TENSE.

ဒိသတိ	ဒိဿတိ	သက္ခတိ	သက္ခတိ	ပဿတိ
<i>disati</i>	<i>dissati</i>	<i>dakkhati</i>	<i>dachchhati</i>	<i>passati</i>

"He sees."

အဋ္ဌဿ *adassa*, Imperfect,—HE SAW. Cont. part. *diswá* ဒိသ္မာ

*Nyá* to KNOW; Greek, GNO to KNOW.

§ 208. The Sanskrit irregular verbs appear to be more regular than the corresponding ones in Pali. This verb in Sanskrit has two bases only, while in Pali it has four, as:

ညာ	ဇာ	ဇာ	နာ	<i>nyá</i>	<i>já</i>	<i>jan</i>	<i>ná</i>
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PRESENT TENSE.

ဇာနုတိ	နာယတိ	<i>jánáti</i>	<i>nýayati</i>	HE KNOWS.
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OPTATIVE MOOD.

ဇာနိယျ	ဇာညာ	ဇာနိယာ	<i>jáneyya</i>	<i>janyá</i>	<i>jániyá</i>
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"He may know".

*Brú* to SPEAK; English, BRUIT to REPORT.

§ 209. This imperfect verb substitutes *áha* for its base in the perfect tense, as:

PRESENT TENSE

AORIST.

ဗြုတိ	ဗြုန္တိ	အဗြု	အဗြု
<i>bravíti</i>	<i>bravintí</i> —HE SAYS—THEY SAY	<i>abraví</i>	<i>abravun</i> —SAID

PERFECT TENSE.

အာဟ	အာဟ	အာဟံသုံ
<i>áha</i>	<i>áhu</i>	<i>áhansun</i> —HE SAID. THEY SAID—THEY SAID.



**Vacha** to SPEAK; **Latin**, **voco** to CALL.

§ 210. The verb *vacha* has three bases, *vacha*, *valkha* and *ucha*. The Sanskrit pres. passive is formed from *ucha*, but in Pali more usually from *vacha*, though both forms are used, as:

### Active Voice.

**PRESENT TENSE.**

ဝက္ခာမိ    ဝက္ခာမ    *vakkhāmi, vakkhāma*—I SAY, WE SAY.

### IMPERFECT TENSE.

avachá, avachú—HE SAID, THEY SAID.

**AORIST.**

ଆଚୀଠି    ଆଚୀଠିଂ    *avocha, avochun*—HE SAID, THEY SAID,

### Passive Voice.

**PRESENT TENSE.**

ဝ၍တေ    ဝ၍တိ    ဥ၍တေ    *vuchchate, vuchchati, uchchte.*  
 “It is said.”

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§ 211. The last consonant of the root *vada* to SPEAK sometimes becomes *jj*, a change that does not appear to be made in Sanskrit.

ဝဇ္ဇာမိ ဝဒာမိ ဝဇ္ဇေမိ ဝဒေမိ *vajjāmi, vadāmi, vajjemi, vademi*

**"I speak, or say."**

### OPTATIVE MOOD.

ဝဠေယျ ဝဠေယျ *vajjeyya, vadeyga*—HE MAY SPEAK.

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§ 212. The root *jara* to GROW OLD, is sometimes changed to *jira*, *jiyya*, and *jiya*, as:

ဇိရတိ    ဇိယုတိ    ဇိယတိ    *jirati, jiryati, jiyati*—GROWS OLD

66

§ 213. The root *mara* to DIE, is occasionally changed to *mi-*  
*ya*, as: မိယတိ *miyati*, *marati*—HE DIES.

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§ 214. Sometimes *su* in *isu* to WISH, is changed to *chchha*. In Sanskrit this change is regularly made in "the special tenses", but in Pali the change is represented as a matter of choice, thus:

ಇಚ್ಛತಿ ಂತಿ *ichchhati, esati*—HE WISHES.

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§ 215. *Yamu*, to RESTRAIN, sometimes changes its last radical to *chchha*. Alwis writes *yama*, nearer the Sanskrit *yam*. With the preposition *ni*, it signifies to "be permanent, to observe", while its Singalese definition, according to Alwis, is "regulates."

ನಿಯಾಚ್ಛತಿ ನಿಯಮತಿ *niyachchhati niyamati*—HE OBSERVES.

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§ 216. In *Dá* to GIVE, are several irregularities met in reading or noted by Kachchayano. The passive is sometimes made like the Sanskrit, *diyate*, and sometimes like the third conjugation, *diyati*: and similar double forms are found with other verbs. The *dd* not only becomes *di* occasionally, but also *de*. In one instance the base appears to be changed to *daha*, and the present tense is sometimes made from *dam*. The following are examples:

ದತ್ತಿ ದತ್ತಿ ದತ್ತಿ *dajjami, dammami, dahmi*—I GIVE.

ದತ್ತಯ್ಯ ದತ್ತಯ್ಯ *dajjeyya dadeyya*—HE MAY GIVE.

ದಿಯತಿ ದಿಯತ *diyati, diyate*—IT IS GIVEN.

### Miscellaneous Anomalies.

§ 217. The characteristic *ssa* of the future tense is sometimes omitted.

§ 218. The *a* augment of the imperfect and aorist tenses, and the conditional mood, is frequently omitted.

§ 219. The affix which marks the second person singular of the imperative mood sometimes take *d* before it, is sometimes omitted.

§ 220. "The intermediate *i*," says Max Müller, "which has to be inserted between the verbal base and the terminations originally beginning with consonants", in the unmodified tenses, furnishes "one of the most difficult chapters of Sanskrit grammar." Kachchayano disposes of the whole subject in the following sentence;

"In the non-conjugational tenses the letter *i* comes."

## Participles.

In both form and usage the Pali participles are nearly identical with the Sanskrit.

### Active Voice.

#### PRESENT PARTICIPLE.

§ 221. The present participle may be formed from the third person plural of the present tense, by changing the *anti* to *an*. In Sanskrit the change is to *at*. For the declension, see § 112.

#### FUTURE PARTICIPLE.

§ 222. The future participle may be made from the third person plural of the future tense, by the same change that makes the present. See § 178.

Kachchayano however makes this participle also by omitting the *ss* of the future tense, leaving the form of the present. Thus he gives

ကရောဉ္ဇော ကရောဉော *karonto, karāno*—HE WHO WILL DO

#### PERFECT PARTICIPLE.

§ 223. The perfect participle active is formed by adding *vá* to the past participle passive. For the declension, see § 111.

## Middle and Passive Voices.

#### PRESENT PARTICIPLE.

§ 224. The present participle is formed by changing the termination of the third person plural of the present tense, *ante*, into *amana*.

This same form is used by Kachchayano for both the present and future tenses, and sometimes in an active signification as well as in a middle and passive. It is declined like the examples in § 89, 90, 95.

#### PAST PARTICIPLE.

§ 225. The past participle is formed by adding *ta* to the root, or in some instances *na*. It is frequently used as a finite verb. The declension is the same as the present participle noted above.

Kachchayano has another past participle, but not of common occurrence, made from this by the addition of *áv*, as:

ဘုတ္တံဝိ ဝုဗ္ဗိတာဝိ *buttávi, vusitávi*—EATEN—REMAINED

The past participle is rarely formed by simply adding *ta* to the root unchanged, as:

ஐதா ita GONE    நய்தா nyāta KNOWN    பீதா bhīta FEARED

§ 226. Sometimes an intermediate *i* is found between the root and the affix.

(a.) In some instances no farther change is made, as:

யாசா	யாசீதா	அசா	அசீதா
yāśa to ASK,	yāśhita. part.	asa to EAT,	asita, part.
பாசா	பாசீதா	பாசா	பாசீதா
pāśa ... COOK,	pāśhita, ...	bhāśa SPEAK,	bhāśhita, ...
காசா	காசீதா	ரக்ஷா	ரக்ஷீதா
hasa, ... REJOICE,	hasita ...	rakkha, ... GUARD,	rakkhita ...
உபாசா	உபாசீதா	மடா	மடீதா
upāśa ... APPROACH,	upāśhita, ...	mada, ... MADDEN,	madita, ...

(b.) Occasionally the penultimate vowel of the root is lengthened, sometimes as in § 187. As:

சி	சாயீதா	திசா	தீசீதா
si ... SLEEP,	sayita, ...	disa ... PREACH,	desita, ...

(c.) Certain verbs with final *á* change it to *i*, as:

தா	தீதா	பா	பீதா
thá ... STAND,	thita, ...	pá ... DRINK,	pita, ...

.. § 227. More usually no intermediate *i* occurs.

(a.) Some roots drop a final nasal before *ta*, as:

சுகம்	சுகதா	உபாசா	உபாசதா
sugamu ... GO WELL,	sugata,...	upahana ... DESTROY	upahata ...
மனம்	மதா	ரம்	ரதா
mana ... MINP,	mata ...	ramu ... ENJOY,	rata ...

(b.) Occasionally when a final nasal is rejected, the preceding vowel is lengthened, as:

கா	கீதா	கா	கீதா
jana ... BEAR,	jāta ...	huna, ... KILL,	hāta ...

(c.) Roots with a final *ch*, or *j*, usually change that letter to *t*, before the *t* of the participle, as:

သိဝ	သိတ္တ	ဝဝ	ဝါတ္တ
<i>sicha</i> , to POUR,	<i>sitta</i> , part.	<i>vacha</i> , to SPEAK,	<i>vutta</i> , part.
ဝိဝိဝ	ဝိဝိတ္တ	ဘုဇ	ဘုတ္တ
<i>vivicha</i> . ... SOLITARY,	<i>vivitta</i> , ...	<i>bhujā</i> , EAT,	<i>bhutta</i> , ...
ဇာ	တ္တ	ယုဇ	ယုတ္တ
<i>chaja</i> , ... ABANDON,	<i>chatta</i> , ...	<i>yuja</i> , ... UNITE,	<i>yutta</i> , ...

(d.) Occasionally the *t* of the participle is changed to the palatal of the root, as:

နိဝ	နိတ္တ
<i>nacha</i> , to DANCE,	<i>nachcha</i> , part.

(e.) A final *p* is dropped, and the *t* is doubled, as:

လိပ	လိတ္တ	သံတပ	သံတတ္တ
<i>lipa</i> ... SMEAR,	<i>litta</i> , ...	<i>santapa</i> , ... BURN	<i>santatta</i> ...
သုပ	သုတ္တ	သုဂပ	သုဂတ္တ
<i>supa</i> , ... SLEEP,	<i>sutta</i> ...	<i>sugupa</i> , ... HIDE,	<i>sugutta</i> , ...

(f.) In some instances the final consonant of the root is dropped, and the participle is written *tha*, as:

ပစ္ဆ	ပုဋ္ဌ	ယာဇ	ယိဋ္ဌ
<i>pachchha</i> , ... ASK,	<i>puttha</i> , ...	<i>yaja</i> , ... OFFER,	<i>yitha</i> , ...
ဝသ	ဝဋ္ဌ	ဒိသ	ဒိဋ္ဌ
<i>vasa</i> , ... DWELL,	<i>vatha</i> , ...	<i>disa</i> , ... SEE,	<i>ditha</i> , ...
	နိပ		နိဋ္ဌ
	<i>nacha</i> , to DANCE,		<i>natha</i> , part.

(g.) Sometimes the participial *d* becomes *ḍh* before *ḍh*, and *dh* before *d*, and *bh*, as:

ဗုဝ	ဗုဋ္ဌ	ယဘ	ယဋ္ဌ
<i>budha</i> , ... KNOW,	<i>buddha</i> , ...	<i>labha</i> , ... OBTAIN,	<i>laddha</i> , ...

(h.) Certain roots ending in *na*, or *mu*, change their final to *n* before the participial *t*, as:

ဝိဘာရ	ဝိဋ္ဌန္တ	သံကာရ	သကန္တ
<i>vibhamu</i> , to TURN,	<i>vibbhanta</i> , part.	<i>sangamu</i> , to GO	<i>sakanta</i> , part.
ခရ	ခန္တ	သေရ	သန္တ
<i>khamu</i> , ... DIG	<i>khanta</i> , ...	<i>samu</i> , to QUIET, <i>santa</i> , ...	
ဒရ	ဒန္တ	ဝရ	ဝန္တ
<i>damu</i> ... TAME,	<i>danta</i> , ...	<i>vamu</i> , ... VOMIT, <i>vanta</i> , ...	

(i.) In some instances a final *r* is rejected before the participial *t*, as :

ပကာရ	ပကာတ	ဝိသရ	ဝိသတ
<i>pakara</i> , ... DO	<i>pakata</i> , ...	<i>visara</i> , ... GO,	<i>visata</i> , ...

(k.) When the intermediate *i* is used, the final *r*, or nasal is not rejected, as:

ဂရ	ဂမိတ	သရ	သရိတ
<i>gamu</i> , ... GO,	<i>gamita</i> , ...	<i>sara</i> , ... REMEMBER, <i>sarita</i> , ...	

(l.) Before a few roots with final *h* the participial *t* is changed to *l*, as :

အာရူဟ	အရူန္တ	ဂဟ	ဂါန္တ
<i>āruha</i> , ... ASCEND,	<i>āruhla</i> ...	<i>gaha</i> , ... TAKE, <i>gāhla</i> ...	
ဗဟ	ဗာန္တ	ဥဟ	ဥန္တ
<i>baha</i> , ... OBTAIN,	<i>bāhla</i> , ...	<i>ḍaha</i> , ... BURN, <i>ḍahla</i> , ...	

§ 228. Certain verbs take *na* for the passive participle instead of *ta*, among which may be noted the following:

(a.) Roots whose finals are *ḍ*, *d*, or *dh* often take *na*, and *n* in the place of their final radical, as:

ဘိဒ	ဘိန္န	ခိဒ	ခိန္န
<i>bhida</i> , ... DIVIDE,	<i>bhinna</i> , ...	<i>chhida</i> , ... CUT, <i>chhinna</i> , ...	
ရုဝ	ရုန္န	ခိဉ	ခိန္န
<i>rudha</i> , ... HINDER,	<i>runna</i> , ...	<i>kkida</i> , ... ALARM, <i>khinna</i> , ...	

(b.) Roots with a final *r*, when they correspond to *ri* final in Sanskrit, usually take *n*, as:

တရ                      တိဏ္ဏ                      ပရိဇီရ                      ပရိဇီဏ္ဏ  
*tara*, to CROSS, *tiṇṇa*, part. *parijira*, to BE VERY OLD, *parijīma*, pt.

#### CONTINUATIVE PARTICIPLE.

§ 229. The indeclinable past participle is sometimes called the *gerund*. It corresponds to the Greek participle when used to continue a sentence without a conjunction, as in Luke 9: 16. “*Labón* “having taken” the five loaves and two fishes, “*anablepsos*” “having looked up” to heaven, He blessed them.” So in Pali:

သုနခေ ဗိဇ္ဇိတွာ ဗြဟ္မဏံ ဂုက္ခတော ဩတာရေတွာ  
*sunakhe bindhitwá brahmanan rukkhato otáretwá*  
 သာဓိသန္ဓရေ နိသိဒါပေတွာ ဘောဇနံ ဒတွာ ဣမံဂါတ  
*sákhāsandhare nisidápetwá bhojanan datwá imangáta*  
 မာဟာ                      *máha*

“Having tied up the dogs, having caused the brahmin to descend from the tree, having seated him on spread branches, having given food, he spoke this verse.”

§ 230 This participle has several forms, as follows:

(a.) After simple verbs it is usually written *twá*, *tuána*, or *tuna*.

(b.) After compound verbs, the continuative affix is commonly, but not uniformly, *ya*.

§ 231. The root is usually subjected to the same changes before *twá* as before *ta* of the past participle. There are a few exceptions, the most prominent of which is, that the causative particles are retained before *twá*, while they are rejected before *ta*:

ဝန္ဓာပေတွာ	<i>vandápetwá</i>	—HAVING CAUSED TO WORSHIP		
ကာရေတွာ	<i>káretwá</i>	...	...	DO
ပူရေတွာ	<i>púretwá</i>	...	...	FILL
သံမောဟေတွာ	<i>sanmohetwá</i>	...	...	BE FOOLISH
ဥဒ္ဓာဒေတွာ	<i>unnádetwá</i>	...	...	ECHO

§ 232. No distinction is made between *twá*, *twána*, and *tuna*. Different forms are often used with the same verb, as:

သုတ္တဝါ သုတ္တဝါနု *sutwá, sutwána*—HAVING HEARD

ဂံတ္တဝါ ဂံတုနု *gantwá, gantuna*— ... GONE

§ 233. When *y* is used with compound verbs, it is subject to the same rules as *y*, when united with the verb to form the passive voice, as in § 179. Thus:

ဩဟာယ *oháya*—ABANDONED. ဝိဝိဇ္ဇ *vivichcha*—SOLITARY.

ဥပ္ပါဒ္ဓိ *uppajja*—BORN. အာရမ္ဘ *árambha*—EXERTED.

အာဂမ္ဘ *ágamma*—COME. ပဂ္ဂဟ *paggahya*—TAKEN UP.

§ 234. In the books *twá* is often met with compound verbs, and both *ya*, and *twá* are frequently used with the same verb, as:

အဘိဝံန္တိယ အဘိဝံန္တိတ္တဝါ *abhivandíya, abhivandítwá*  
“Having worshipped remarkably.”

အာဒါယ အာဒိယိတ္တဝါ *áddya, ádiyítwá*—HAVING TAKEN.

## FUTURE PASSIVE PARTICIPLE.

§ 235. The future passive participle is usually made by the affix *tabpa*, but sometimes by *aniya*, *ya*, *yya*, and *teyya*. Some grammarians class these participles as verbal adjectives. They express futurity combined with possibility, obligation, or fitness.

For instance: In a great drought the people fasted and prayed seven days, and still no rain fell. The question was then asked:

ကိန္နုခေါ ကာတဗ္ဗံ *kinnukho tabpan*

“What is to be done?” or, “What shall be done?” or,  
“What ought to be done?” or, “What can be done?”

(a.) If the vowel of the root be lengthened in conjugation, and the intermediate *i* be inserted, the same changes are made before *tabpa*, as:

ဘူ *bhú* to BE, ဘာဝိတဗ္ဗ *bavitabpa*. သုဇာ *buja* to EAT, ဘောတဗ္ဗ *bhotabpa*.

ဒါ *dá* ... GIVE, ဒါတဗ္ဗ *dátabpa*. ကာ *kara* ... DO, ကတဗ္ဗ *kutabpa*, or ကတ္တဗ္ဗ *kattabpa*.



(b) Sometimes there are two forms, one with intermediate *i*, and one without it, as:

မန့်                      မန္တဗ္ဗ    မနိတဗ္ဗ    ခန့်    ခန္တဗ္ဗ    ခနိတဗ္ဗ  
*manu* to THINK, *mantabpa*, *manitabpa*. *khanu* DIG, *khantabpa*, *khani-*  
 ဂရ                      ဂန္တဗ္ဗ    ဂနိတဗ္ဗ    ဟန့်    ဟန္တဗ္ဗ    ဟနိတဗ္ဗ  
*gamu* to GO, *gantabpa*, *gamitabpa*. *hana* KILL, *hantabpa*, *hani-*

This participle is declined like *sabpa* § 110.

(c.) The base of the verb before *aniya*, *yya*, or *ya*, is usually the same as that before *tabpa*, omitting the intermediate *i* always before *aniya*, as:

အဓိဇ္ဈ	အဇ္ဈိနိယ	ပဒ	ပဇ္ဇိနိယ
<i>adhii</i> to LEARN, <i>ajjhaniya</i> .		<i>pada</i> to GO,	<i>pajjaniya</i>
အာသ	အာသနိယ	ကရ	ကရဏိယ
<i>āsa</i> ... PUT IN, <i>āsaniya</i> .		<i>kara</i> ... DO	<i>karaṇiyya</i> .
ဇိ	ဇေယျ	နိ	နေယျ
<i>ji</i> ... CONQUER, <i>jeyya</i> .		<i>ni</i> ... GUIDE, <i>neyya</i> .	
ကရ	ကာရိယံ	ဒိသ	ဒဋ္ဌေယျ ဒိဋ္ဌေယျ
<i>kara</i> ... DO, <i>kāriya</i> .		<i>dīsa</i> ... SEE, <i>dattheyya</i> , <i>dītheyya</i>	
ဉာ	ဉာတေယျ	ပဒ	ပတ္တေယျ
<i>nyā</i> ... KNOW, <i>nyāteyya</i> .		<i>pada</i> ... GO, <i>patteyya</i> .	

*Aniya* is written with a long *i* by Clough, as in Sanskrit.

#### INFINITIVE MOOD.

§ 236. The infinitive mood is classed by Kachchayano with the participles, and it is formed by the affix *tun* with the same base before it, as precedes the future participle *tabpa*, as:

ဇန	ဇနိတုံ	ဇိ	ဇေတုံ
<i>jana</i> ... BE BORN, <i>janitun</i> .		<i>ji</i> ... CONQUER, <i>jetun</i> .	
သု	သေတုံ	ဓာ	ဓာတုံ
<i>su</i> ... HEAR, <i>sotun</i> .		<i>dhā</i> ... BEAR, <i>dhātun</i> .	

## CHAPTER VIII.

### INDECLINABLE WORDS.

Indeclinable words may be divided into adverbs, prepositions, conjunctions, and interjections.

#### Adverbs.

§ 237. Some adverbs are formed by the cases of nouns, and have a form of declension, as:

စီရံ                      စီရေန                      စီရသံ  
*chíran*. A LONG TIME. *chírena*, BY A LONG TIME. *chírassan*. OF LONG TIME.

ပုရဝတော                      ပစ္စတော                      ကတော  
*puráto*, BEFORE.                      *pachchato*. BEHIND.                      *kato*, WHENCE?

#### CORRELLATIVE ADVERBS.

§ 238. Certain adverbs are correlative formed by affixing a particle to a pronoun, and forming adverbs of

Time.	Place.	Manner.	Quantity.
အိုဒါနိ <i>idáni</i> , NOW.	အတ္တ အတြ <i>atta, atra</i> , HERE.	တတာ <i>tathá</i> , THUS.	တာဝ <i>táva</i> , SO MUCH
တဒါ တဒါနိ <i>tadá, tadáni</i> , THEN.	တတ္တ တတြ <i>tatta, tatra</i> , THERE.		
ယဒါ <i>yadá</i> , WHEN.	ယတ္တ ယတြ <i>yatta, yatra</i> , WHERE.	ယတာ <i>yathá</i> , AS.	ယာဝ <i>yáva</i> , AS MUCH
ကဒါ ကုဒါ <i>kadá, kudá</i> , WHEN?	ကုတ္တ ကုတြ <i>kutta, kutra</i> , WHERE?	ကထံ <i>kathan</i> , HOW?	
သပ္ပဒါ သဒါ <i>sabpadá, sadá</i> , ALWAYS.	သပ္ပတ္တ သပ္ပတြ <i>sabpatta, sabpatra</i> , ALL PLACES.	သပ္ပတ္ထာ <i>sabpatthá</i> , IN [EVERY WAY.	
ဧကဒါ <i>ekadá</i> , AT ONE TIME.	ဧကတ္တ ဧကတြ <i>ekatta, ekatra</i> , IN ONE PLACE.		
အညဒါ <i>anyadá</i> , AT ANOTHER TIME.	အညတ္တ <i>anyathá</i> , IN AN OTHER WAY.		

## MISCELLANEOUS ADVERBS.

§ 239. There are many other miscellaneous adverbs, of which a few are here given according to the usual classification.

## (a.) ADVERBS OF TIME.

အခုနာ တေရဟိ ဟန္တ သမ္ပတိ အဇ္ဇ  
adhund, etarahi, handa, sampati, ajja, NOW, AT PRESENT.

ပဝေ ဒိဝါ ခေါသာ ရတ္တံ  
page IN THE MORNING. divá, BY DAY. dosá, rattan, AT NIGHT.

သတတံ သန္တတံ အနာဘာတံ သနာ  
satatan, santatan, anárátan, sand, PERPETUALLY.

## (b.) ADVERBS OF PLACE.

ဣဝ ဣဟ အတြဟ တဟံ တဟိ  
idha, iha, atraha, HERE. tahan, tahn, THERE.

ကုဟံ ကုဟိ ကုဟိတ္ထံ သမန္တာ  
kuhan, kuhin, kuhinychanan, WHERE? samantá, ON ALL SIDES.

အန္တရံ အန္တရာ အန္တရေဝ သမာ  
antaran, WITHIN. antará, antarena, BETWEEN. samá, NEAR.

## (c.) ADVERBS OF MANNER.

ဣတိ ဣတ္ထံ ဧဝံ ဧဟံ တထေဝ  
iti, itthan, epan, hevan, THUS, tatheva, SO.

ပုန ပုနပုနံ နာနာ  
puna, AGAIN. punapunnán, REPEATEDLY. nánd, VARIOUSLY.

ဧဝ ဟိ ကာမိနိ ခုဓာ  
ve or, hi, CERTAINLY. kámini, WILLINGLY. mudhá, IN VAIN.

## (d.) ADVERBS OF QUANTITY.

အတိ အတိဝ အတိသဝယော ချီသံ  
ati, ativa, atisáyo, MUCH, EXCEEDINGLY. ísan, LITTLE.

## (e.) ADVERBS OF AFFIRMATION.

အာမ သာရ သာယု  
áma, YES, CERTAINLY. sádhú, sáhu, YES, AGREED.

## (f.) ADVERBS OF NEGATION.

အ အံ န နော နဟိ ဝာ  
a, an, na, no, nahi, NO, NOT. ná, PROHIBITIVE.

## Prepositions.

§ 240 Prepositions are often prefixed to verbs in Pali, as in Greek. Some of them are nearly identical both in form, and signification.

Thus *para* in Greek, is *parā* in Pali.

... <i>peri</i>	...	<i>pari</i>	...
... <i>upo</i>	...	<i>upa</i>	...
... <i>sun</i>	...	<i>san</i>	...

The whole number of these prepositions in Greek is eighty-two, and though there are twenty in Pali, the two lists might be easily made to harmonize.

The Pali prepositions differ but slightly from the Sanskrit. The final *r* in *dur*, and *nir*, and the final *d* in *ud* are omitted in Pali, but they appear in composition before a vowel. The *r* in *pra*, and *prati* is dropped altogether in Pali.

The effect of these prepositions on the verbs with which they are combined must be learned from the usage. They cannot be adequately defined in a word.

Thus *ā*, which corresponds to the Latin *ad*, may be defined by TO, but when prefixed to certain verbs it reverses their meaning. So *dā* to GIVE, on becoming *ādā* signifies to TAKE. The following are the prepositions:

အာ	အတိ	အဝိ	အတ္ထိ	အန့
<i>ā</i> , TO.	<i>ati</i> , BEYOND.	<i>adhi</i> , <i>ajjha</i> , ABOVE.	<i>anu</i> , AFTER.	
အာပ	အပိ	အဘိ	အဘ္ဘိ	အဝ ဩ
<i>apa</i> , OFF.	<i>api</i> , ON.	<i>abhi</i> , <i>abbha</i> , TOWARDS.	<i>ava</i> , O, AWAY.	
ဥ	ဥပ	ဓု	နိ	
<i>u</i> , UP.	<i>upa</i> , ABOVE.	<i>du</i> , ILL.	<i>ni</i> , INTO.	
နိ	ဝ	ဝတိ	ဝနီ	ဝရဝ
<i>nī</i> , OUT.	<i>pa</i> , BEFORE.	<i>pati</i> , <i>paṭi</i> , BACK.	<i>parā</i> , BACKWARDS.	
ဝရိ	ဝိ	ဝိ	သု	
<i>pari</i> AROUND. <i>vi</i> , APART.		<i>san</i> , WITH.	<i>su</i> , WELL.	

§ 241. Some of the above prepositions are often used with nouns and pronouns, but, excepting *ā*, usually as postpositions. And there are other particles, that are usually regarded as adverbs, which also serve as prepositions in the government of nouns and pronouns, as:

အဝ	အနာရ	ဥပရိ	ပရိ
<i>alha</i> , BELOW.	<i>antara</i> , BETWEEN.	<i>upari</i> , OVER.	<i>pari</i> , ABOUT.
ရိဟတ	ဝိနာ	သဟ	သဘံ သန္တိ
<i>rite</i> , WITHOUT.	<i>vend</i> , BESIDES.	<i>sāha</i> , <i>saman</i> , <i>saddhin</i> , WITH.	

### Conjunctions.

§ 242. There are very few conjunctions in Pali. All the parts of a compound sentence being so generally connected by participles, there is little use for them beyond that of linking together the parts of a paragraph. Of the few conjunctions in use, several are adverbs in form.

စ	စ—စ	အပိ	ပိ
<i>cha</i> , AND.	<i>cha—cha</i> , BOTH AND.	<i>api</i> , <i>pi</i> , AND, ALSO.	
ယဒိ	စေ	ဝိ	သစေ
<i>yadi</i> , <i>che</i> , <i>chi</i> , <i>sache</i> , IF, WHEN.		<i>hi</i> , FOR, BECAUSE.	
ဧဝံ	ဧဝ	ဧဝံဟိ	
<i>evan</i> , AS,	<i>ve</i> , AS, WHEN.	<i>evanhi</i> , IF SO.	
ယတော	ယော	တတော	တော
<i>yato</i> , <i>yena</i> , WHEREFORE. <i>tato</i> , <i>tena</i> . THEREFORE.			
တဒါ	အထ	အထဝိ	
<i>tadā</i> , THEN. <i>atha</i> , MOREOVER. <i>athavāpi</i> , AND BESIDES.			
ဝါ	ဝါ—ဝါ	တု	
<i>vā</i> , OR. <i>vā—vā</i> , EITHER OR. <i>tu</i> , BUT.			

### Interjections.

§ 243. Interjections are not common, the following may be noted:

ဘော	ဟေ	<i>bho</i> , <i>he</i> , Ordinary terms of address.
အရေ	ရေ	<i>are</i> , <i>re</i> , Disrespectful ...
အဟော		<i>aho</i> , An exclamation of surprise.

## CHAPTER IX.

### DERIVATIVE WORDS.

The roots of the Sanskrit language are estimated at about two thousand, and the Pali and Sanskrit roots are substantially the same. And it may be remarked in passing that the Burmese and Karen languages are formed from a similar number of roots, and, if in other tongues they be found of about the same number, there will be a strong presumption that in the roots of various languages we have merely the different changes that have been rung out of the original set of roots in use, when "The whole earth was of one language and one speech."

These two thousand roots are made into one or two hundred thousand words, as in Webster's English dictionary, by changing their forms, or taking additions, or both. The added letters that form new conjugations often give different significations to the verb, and the prefixed prepositions have frequently the same effect as the formation of new verbs.

Changes in the roots, and numerous affixes are used to form nouns and adjectives. The penultimate vowel is often changed as in § 187.

§ 244. The last consonant of the root is subjected to such changes and additions in derived words, that it is frequently difficult for the student to refer them to their proper roots. Thus:

च	क	क	कि
ch	becomes	k, as	pacha to COOK, pāka COOKING.
“	क्षि	क्षि	क्षि
...	...	chchh, ...	richa ... DESTROY, richchhá DESTROYING
“	ञ्जि	ञ्जि	ञ्जि
...	...	jj, ...	sanacha, ... MOVE, samajjá MOVING.
क्षि	क्षि	क्षि	क्षि
chchh ...	nkh, ...	guchchha ...	GO, gandha ODOUR.
यु	यु	यु	यु
y	...	g, ...	yuja, ... JOIN, yoga JOINING.

န	ရ	သ	သ	
<i>n</i> ych becomes	<i>ngg</i> , as	<i>sanycha</i> to	QUIET,	<i>sangga</i> , QUIETING.
အ	“	ရ	ရ	
<i>nj</i> ...	... <i>ranja</i> ...	DESIRE,	<i>rangga</i> DESIRING.	
“	“	•	ရ	
... ..	<i>t</i> ti, ...	... ..	<i>ratti</i> ...	
“	“	“	ရ	
... ..	<i>t</i> h ...	... ..	<i>ratha</i> ...	
ရ	ရ	ရ	ရ	
<i>t</i> ...	<i>chch</i> , ...	<i>na</i> ta ...	DANCE, <i>nuchcha</i> DANCING.	
ရ	ရ	ရ	ရ	
<i>t</i> ...	<i>n</i> , ...	<i>khi</i> ḍa ...	ALARM, <i>klinna</i> ALARMING.	
တ	တ	သ	သ	
<i>t</i> ...	<i>chch</i> , ...	<i>sa</i> ta, ...	BE TRUE, <i>sachcha</i> TRUTH.	
“	“	“	“	
... ..	<i>chchh</i> , ...	<i>ki</i> ta GIVE MEDICINE,	<i>kachchhá</i> MEDICINE.	
ထ	ထ	က	က	
<i>th</i> ...	<i>chch</i> ha, ...	<i>ka</i> tha ...	SPEAK, <i>kachchha</i> SPEAKING.	
“	ထ	ထ	ထ	
... ..	<i>t</i> , ...	<i>ma</i> tha ...	BOX, <i>ma</i> lla A BOXER.	
ဒ	ဒ	တ	တ	
<i>d</i> ...	<i>chchh</i> , ...	<i>t</i> uḍa, ...	GIVE PAIN, <i>tuchchhá</i> GIVING PAIN.	
“	“	“	“	
... ..	<i>j</i> j, ...	<i>vi</i> da, ...	KNOW, <i>vi</i> jjā KNOWLEDGE.	
“	“	“	“	
... ..	<i>t</i> ti, ...	<i>mi</i> da, ...	LOVE, <i>metti</i> LOVE.	
“	“	“	“	
... ..	<i>tr</i> , ...	<i>ch</i> hada, ...	COVER, <i>ch</i> hatra AN UMBRELLA.	
ဓ	ဓ	ဗ	ဗ	
<i>dh</i> ...	<i>j</i> j, ...	<i>b</i> uḍha ...	KNOW, <i>bo</i> jjā INTELLIGENCE	

၁		စ		ဝါဝ		ဝါစ	
<i>dh</i>	becomes	<i>ḍḍ</i> , as	<i>vuḍḍa</i> to INCREASE,	<i>vuḍḍa</i>	INCREASE.		
န		တ	မန	မတ			
<i>n</i>	...	<i>t</i> , ...	<i>mana</i> ... THINK,	<i>mata</i>	KNOWLEDGE.		
ဘ		ခိ	ယာ	လတ္တ			
<i>bh</i>	...	<i>chchh</i> , ...	<i>labha</i> ... OBTAIN,	<i>lachchhá</i>	OBTAINING.		
“		ခိ	“	လတ္တ			
...	...	<i>ḍḍh</i> , ...	... ..	<i>laddhá</i>	...		
မ		ခိ	ဂမ	ဂတ္တ			
<i>mu</i>	...	<i>chchh</i> , ...	<i>gamu</i> ... GO,	<i>gachchhá</i>	GOING.		
ရ		တ	မရ	မတ			
<i>r</i>	...	<i>t</i> , ...	<i>mara</i> ... DIE,	<i>mata</i>	DEATH.		
“		တ	ဝရ	ဝတ္တ			
...	...	<i>tt</i> , ...	<i>vara</i> ... PRESERVE,	<i>vatta</i>	A GARMENT.		
“		မ	ဝရ	ဝမ္မ			
...	...	<i>mm</i> , ...	<i>dhara</i> ... ESTABLISH	<i>dhamma</i>	LAW.		
ဝ		တ	သု	သတ္တ			
<i>v</i>	...	<i>tt</i> , ...	<i>suva</i> ... INJURE,	<i>satta</i>	A KNIFE.		
သ		ခိ	ဝသ	ဝတ္တ			
<i>s</i>	...	<i>chchh</i> , ...	<i>vasa</i> ... DWELL,	<i>vachchhá</i>	DWELLING.		
“		စ	ဥသု	ဥစ			
...	...	<i>ḍḍ</i> , ...	<i>usu</i> ... BE TROUBLED,	<i>uḍḍa</i>	TROUBLE.		
သု		စ	အဘိဇ္ဈသု	အဘိဇ္ဈာ			
<i>su</i>	...	<i>jḥh</i> , ...	<i>abhissu</i> ... DESIRE,	<i>abhijḥhá</i>	DESIRING.		
“		ခိ	“	အဘိဇ္ဈာ			
...	...	<i>chchh</i> ...	... ..	<i>abhichchhá</i>	...		
ဟ		ခိ	မဟ	မတ္တ			
<i>h</i>	...	<i>chchh</i> , ...	<i>muha</i> ... DOUBT,	<i>muchchhá</i> ,	DOUBTING.		
“		ယ	ဂဟ	ဂါယ			
...	...	<i>y</i> , ..	<i>gaha</i> ... TAKE,	<i>gáya</i>	TAKING.		



§ 245. Sometimes the last consonant is omitted altogether, as:

တရဂမူ	တရဂ	ဂမူ
<i>turagamu</i> to GO SWIFTLY,	<i>turaga</i> A HORSE;	from <i>gamu</i> .

ဘူဇဂမူ	ဘူဇဂ	“
<i>bhūjagamu</i> ... CROOKEDLY,	<i>bhujaga</i> A SNAKE;	...

§ 246. Occasionally, though regularly derived from the root, every letter of the root is changed in the derivative, as:

ဝဝ	ဝေဝ	ဝေဝ
<i>vacha</i> to SPEAK,	<i>oka</i> SPEAKING,	<i>utta</i> SPOKEN, UTTERED.

If words in the same language are occasionally changed, by the operation of established laws, to forms that retain no element of the original root, it may be expected that such changes will often occur when the words pass into other languages, and etymologists are therefore compelled to allow “vowels to go for nothing, and consonants for very little.”

It appears from the above examples, that there is a strong tendency to substitute, in the last radical, a guttural for a palatal, a palatal for a dental, and that *chchh* represents *ch*, *t*, *th*, *d*, *bh*, *m*, *s*, and *h*. But while the last consonant is constantly an evanescent quantity, the first almost always remains unchanged. It is the only permanent part of the word, and may perhaps indicate the monosyllabic base from which the root was originally derived.

Kachchayano enters largely into the derivation of words. Three books, out of the eight into which his grammar is divided, are devoted to this subject. A small fraction only of what he has written can be given here. To enter fully into the matter belongs rather to the dictionary, than to the grammar.

§ 247. The verbal root unchanged is occasionally used for a noun or adjective, as:

ဝမ	<i>vama</i> to VOMIT,	ဝမ	<i>vama</i> VOMITING.
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§ 248. More usually the penultimate vowel is lengthened, and if the final radical be a palatal, it is changed to its corresponding guttural, as:

ပူဝ	ပေဝဝ	ရူဝ	ရေဝဝ
<i>pucha</i> to GRIEVE,	<i>soka</i> GRIEVING.	<i>ruja</i> to BE SICK,	<i>roga</i> SICKNESS,

§ 249. (a.) *Ka* is added to verbal roots, after lengthening the penultimate vowel, to form nouns, and adjectives, as :

ပဝ	<i>pacha</i> to COOK,	ပါဝက	<i>páchaka</i>	A COOK.
လှ	<i>lu</i> to REAP,	လောဝက	<i>lávaka</i>	A REAPER.

(b.) *Ka* added to nouns forms nouns of multitude, as:

မနုဿ	<i>manussa</i> MAN.	မနုဿက	<i>manussaka</i>	MANY MEN.
မယုရ	<i>mayúra</i> PEACOCK,	မယုရက	<i>mayúrika</i>	MANY PEACOCKS.
မဟိဿ	<i>mahinsa</i> BUFFALO,	မဟိဿက	<i>mahinsaka</i>	MANY BUFFALLO

§ 250. *Yaka* is added to verbal roots unchanged to form nouns, as :

ဒါ	<i>dá</i> to GIVE,	ဒါယက	<i>dáyaka</i>	A GIVER.
ဝိန	<i>vina</i> to INSTRUCT,	ဝိနယက	<i>vinayaka</i>	AN INSTRUCTOR.

§ 251. *Ika* is affixed to nouns, dropping the last vowel, to form other nouns and adjectives. The new nouns formed are often denominatives, gentiles, and instrumentive nouns, but the general effect of the particle is that of *man*, with or without a hyphen, as affixed to nouns in English. Thus "Net-man," in Pali is "Fisherman," in English. The following are examples:

ဇာလ	<i>jála</i> A NET,	ဇာလိက	<i>jálíka</i>	A NET-MAN.
ဝါပ	<i>chápa</i> A BOW,	ဝါပိက	<i>chápíka</i>	A BOWMAN.
ဧရ	<i>dvárā</i> A DOOR,	ဧရိဂိက	<i>dováríka</i>	A DOOR-MAN.
မဂဓ	<i>magada</i> MAGUDA,	မဂဓိက	<i>magadíka</i>	A MAGUDAMAN.
နာဂရ	<i>nágara</i> A CITY,	နာဂရိက	<i>nágaríka</i>	A CITIZEN.
သေဝကရ	<i>sokara</i> HOG,	သေဝကရိက	<i>sokaríka</i>	A HOG-MAN.

That is a man who kills hogs—A BUTCHER.

ဝါတ *váta* WIND,      ဝါတိက *vátíka* A WIND-MAN. That is one suffering from disease produced by wind, or flatulency.

တိလ *tíla* SESAMUM,      တေလိက *telíka* A SESAMUM-THING.

That is a mixture in which sesamum predominates.

ဝိနယ *vinaya* THE VINIYA, ဝေဠိက *venayika* A VINIYA-MAN.

That is a student of the Viniya Buddhist Scriptures.

ဓမ္မ *dhamma* LAW, ဓမ္မိက *dhammika* A LAW-MAN.

That is one devoted to the law-RELIGIOUS.

ကာယ *kaya* BODY, ကာယိက *kāyika* BODY-MAN.

That is pertaining to the body-CORPOREAL.

မာဉာ *manasa* MIND, မာဉာသိက *mānasika* MIND-MAN.

That is pertaining to the mind-MENTAL.

ဝစာ *vachasa* WORD, ဝါစာသိက *vāchasika* WORD-MAN.

That is pertaining to words-VERBAL.

§ 252. Many nouns and adjectives are met with the form of the passive past participle, adding *ta, ita* to the verbal base, as:

ဧ *i* to GO, ဧတ *ita* GONE.

ပူဇ *pūja* to OFFER, ADORE, ပူဇိတ *pūjita* OFFERED, ADORED.

ဝိဒ *vida* to KNOW, ဝိဒိတ *vidita* KNOWN.

§ 253. *Tta*, optionally changed to *tra*, is added to verbal root to form nouns, as:

ပါ *pá* to DRINK, ပတ္တ ပတြိ *pattra*, or *patra*, DRINKING CUP.

ဒါ *dá* to GIVE, ဒါတ္တ ဒါတြိ *dátta*, or *dáttra*, A DONOR.

§ 254. *Itta* is added to verbal roots, after the penultimate vowel has been lengthened, to form nouns of aggregation, as:

ဝဒ *vada* to SPEAK, ဝါဒိတ္တ *vāditta* THE WHOLE OF THE SPEAKERS, OR A MULTITUDE OF SPEAKERS.

ဝရ *chara* to OBSERVE, ဝါရိတ္တ *cháritta* THE WHOLE OF THE OBSERVERS, OR A MULTITUDE OF OBSERVERS.

§ 255. A few abstract nouns are formed by adding *tha* to verbal roots, as:

ဒရ *dara* to DREAD, ဒရထ *daratha* DREAD.

ဒရ *damu* to REPROVE, ဒရထ *dammatha* REPROOF.

§ 256. Many nouns, and adjectives are formed by adding *n* or *ʔ* to verbal roots, as:

ကုဓ	<i>kudha</i> to BE ANGRY,	ကောဓန	<i>kodhana</i> ANGRY.
ဒုသ	<i>dusa</i> to BE WICKED,	ဒေါသန	<i>dosana</i> WICKED.
ပု	<i>pu</i> to BE PURE,	ပဝန	<i>pavana</i> PURE.
အသ	<i>asa</i> to EAT,	အသန	<i>asana</i> EATING.
ညာ	<i>nyá</i> to KNOW,	ညာဏ	<i>nyána</i> KNOWING.
ကရ	<i>kara</i> to ACT,	ကရဏ	<i>karana</i> ACTION, or INSTRUMENT OF ACTION.

§ 257. *Yana* is affixed to proper names to form patronymics, as:

ဝစ္ဆ	<i>vachchha</i> VACHCHHA,	ဝစ္ဆယာ	<i>vachchayana</i> THE SON OF VACHCHHA.
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§ 258. *Ma* is added to roots in the signification of possession, as:

ဂေါ	<i>go</i> AN OX,	ဂေါမ	<i>goma</i> A POSSESSOR OF OXEN.
ဝါ	<i>vá</i> to BE WITHERED,	ဝါမ	<i>váma</i> A WITHERED THING.
ဟု	<i>hu</i> to SACRIFICE,	ဟောမ	<i>homa</i> A SACRIFICE.

§ 259. *Ttima* is affixed to verbal roots, after dropping their last vowel, to form nouns, as:

ဒါ	<i>dá</i> to GIVE,	ဒတ္တိမ	<i>dattima</i> A THING GIVEN, GIFT.
ကု	<i>ku</i> to BE BAD,	ကတ္တိမ	<i>kattima</i> A THING THAT IS BAD.

§ 260. *Ya* is appended to verbal roots to form nouns denoting the instrument, as:

ဝိန	<i>vina</i> to INSTRUCT,	ဝိနယ	<i>vinaya</i> THE WORK THAT INSTRUCTS.
နိဿ	<i>nissa</i> to TRUST IN,	နိဿယ	<i>nissaya</i> THE PERSON TRUSTED IN. i. e. A TEACHER.

§ 261. *Ya* compounded with the last consonant is added to adjectives to form abstract nouns, as:

အလော	<i>alasa</i> IDLE,	အါလော	<i>ilasya</i> IDLENESS.
အရောဂ	<i>aroga</i> NOT SICK,	အာရောဂ	<i>drogya</i> THE STATE OF NOT BEING SICK.

§ 262. *Maya* is affixed to nouns, after lengthening the vowel, to form other nouns, as:

အယ	<i>aya</i> IRON,	အယောယ	<i>ayomaya</i> MADE OF IRON, OR A WORKER IN IRON. i. e. A BLACKSMITH.
သုဝဏ္ဏ	<i>suvarṇa</i> GOLD,	သောဝဏ္ဏယ	<i>sovanṇamaya</i> MADE OF GOLD, OR A WORKER IN GOLD. i. e. A GOLDSMITH.

§ 263. (a.) *Eya, eyy*, is added to verbal roots, after dropping the last vowel, to form nouns, as:

ဒါ	<i>dá</i> to GIVE,	ဒေယ	<i>deyya</i> GIVING.
ပါ	<i>pá</i> to DRINK,	ပေယ	<i>peyya</i> DRINKING.
ဟာ	<i>há</i> to REJECT,	ဟေယ	<i>heyya</i> REJECTING.
မာ	<i>má</i> to LOVE,	မေယ	<i>meyya</i> LOVING.
ညိ	<i>nyá</i> to KNOW,	ညေယ	<i>nyeyya</i> KNOWING.

(b.) *Eyya* is added to nouns to form other nouns in the signification of worthiness, as;

ဒသန	<i>dassana</i> SEEING,	ဒသနေယ	<i>dassaneyya</i> WORTHY OF BEING SEEN.
ဝန္တ	<i>vandana</i> WORSHIPPING,	ဝန္တေယ	<i>vandaneyya</i> WORTHY OF BEING WORSHIPPED.

(c.) It is added to feminine proper names to form patronymics, as:

ဂင်္ဂါ	<i>ganggá</i> GANGGA,	ဂင်္ဂေယ	<i>ganggega</i> GANGGEYA,
A SON OF GANGGA			
ရုဟိဏီ	<i>ruhíná</i> RUHINA,	ရုဟိဏေယ	<i>rohineyya</i> ROHINETYA
A SON OF RUHINA.			

§ 264. *Kara* is added to nouns to form denominatives, as:  
 ကုမ္ဘ kumbha A POT, ကုမ္ဘကာရ kumbhakāra A POTTER..  
 မာလာ māla A FLOWER, မာလာကာရ mālakāra A FLOWERIST.  
 ရာဇ ratha A CARRIAGE, ရာဇကာရ rathakāra CARRIAGE-  
 MAKER.

§ 265. *Ura* is affixed to verbal roots to form nouns, and adjectives, as:  
 ဝိဒ vidā to KNOW, ဝိဒုရ vidura KNOWING, WISE.  
 မာသ masa to WEIGH, မာသုရ masura A PEA.

§ 266. *Era* is added to proper names to form patronymics, as:  
 ဝိဓဝါ vidhavā VIDHAVA, ဝေဓဝေရ vedhavera VEDHAVERA  
 THE SON OF VIDHAVA.

§ 267. *La* is added to verbal roots to form nouns and adjectives, as:

ပဉ္စ paṣa to SURROUND, ပဉ္စလ paṣala A MULTITUDE.  
 မုသ musa to BREAK, မုသလ musala A PESTLE.  
 ကုသ kusa to SHINE, ကုသလ kusala HAPPY.  
 မဂ္ဂ maga to GO, မဂ္ဂလ manggala FORTUNATE.

§ 268. *Lla* is added to nouns to form other nouns, as:  
 ဝေဒ veda THE VEDA, ဝေဒလ္လ vedalla ONE WHO TRUSTS  
 IN THE VEDAS.

§ 269. *Lla* is added to nouns to form adjectives in the signification of possession, as:

တုဉ္ဇာ tunda A SNOUT, တုဉ္ဇိလ tundīla, HAVING A SNOUT.  
 That is having a large snout.

§ 270 When a proper name ends in *u*, the patronymic is sometimes made by changing it to *va*, and lengthening the penultimate vowel, as:

မဉ္ဇ manu MANU, မဉ္ဇာနိလ mánava MANAVA SON OF MANU.

§ 271. *Sa* or *ssa* is added to verbal roots to form nouns and adjectives, as:

အဝ *ala* to ADOBN, အဝသ *alasa* IDLE.

မာ မာ *mana*, or *manu* to KNOW, မာသ *manussa* MAN.

That is the being that knows good and evil.

§ 272. *Á* is added to verbal roots to form abstract nouns, as:

မာ *mada* to INTOXICATE, မာသ *machchhá* INTOXICATION.

§ 273. *Tá* is affixed to nouns to form other nouns, as:

မာ *jana* MAN, မာတာ *janatá* MANY MEN.

§ 274. *Vá* is added to nouns to form adjectives signifying possession, as:

ဂုဏ *guna* ATTRIBUTE, A GOOD ATTRIBUTE, ဂုဏဝါ *gunavá* POSSESSED OF GOOD ATTRIBUTES—VIRTUOUS.

မာ *dhana* PROPERTY, မာဝါ *ghanavá* POSSESSED OF PROPERTY.

That is RICH.

ကော *kesa* HAIR, ကောဝါ *kesavá* POSSESSED OF HAIR.

That is HAIRY.

ဘဂ *bhaga* GLORY, ဘဂဝါ *bhagavá* POSSESSED OF GLORY.

That is GLORIOUS.

§ 275. (a.) Nouns are formed from verbal roots by affixing *i*, as:

မာ *mana* to REVERENCE, မာနိ *muni* ONE REVERENCED, AN ASCETIC.

ကော *kava* to PAINT, ကောဂိ *kavi* A PAINTER.

(b.) *It* is added to proper names to form patronymics, as:  
ဝါရာဏ *várana* VARANA, ဝါရာဏိ *várani* VARANI SON OF VARANA

§ 276. *Ti* is affixed to the same verbal base as that of the passive past participle, to form feminine abstract nouns, as:

မာ *mara* to DIE, မာတိ *mati* DEATH.

မာ *mana* to KNOW, မာတိ *matthi* KNOWLEDGE.

§ 277. *Di*, from *dissa* to SEE, is appended to pronominal bases in the signification of *like*, as:

ဒါဒိ	<i>idi</i>	like	THIS.	ယာဒိ	<i>yadi</i>	like	WHAT.
တာဒိ	<i>tadi</i>	like	THAT.	မာဒိ	<i>madhi</i>	like	ME.
ကိဒိ	<i>kidi</i>	like	WHAT?	ဇိဒိ	<i>edi</i>	like	THAT.
သာဒိ	<i>sadi</i>		EQUAL TO IT.				

This affix is also written *diso*, *riso*, and *dikkho*:

ဒိသာ      ဒိရိသာ      ဒိက္ခိသာ

§ 278. (a.) Nouns are formed from verbal or noun bases by affixing *i*, as:

ကာ	<i>kara</i>	to DO,	ကာရီ	<i>karī</i>	A DOER, AN ARTIFICER.
ဓာ	<i>danda</i>	A STICK,	ဓာရီ	<i>dandī</i>	ONE WHO HAS A STICK.

(b.) It is added to proper names to form patronimics of the feminine gender, as:

ဂေါတမ *gotama* GOTAMA,      ဂေါတမီ *gotamī* GOTAMI THE DAUGHTER OF GOTAMA.

§ 279. *Vi* is added to nouns to form nouns and adjectives in the signification of possession, as:

မေဓ *medha* UNDERSTANDING,      မေဓာဝီ *medhāvī* POSSESSED OF UNDERSTANDING, WISE.

§ 280. *U*, *tu*, *dhu*, *nu*, and *nu*, are added to verbal roots to form nouns, as:

ဘိက္ခ	<i>bhikkha</i>	to BEG,	ဘိက္ခု	<i>bhikku</i>	A BEGGAR.
ဟာ	<i>hana</i>	to KILL,	ဟာ	<i>hanu</i>	DEATH, A WEAPON.
ကာ	<i>kara</i>	to DO,	ကာ	<i>karu</i>	A DOER.
ဘိ	<i>bhā</i>	to SHINE,	ဘိဏ္ဍ	<i>bhānu</i>	THE SUN.
ရိ	<i>ri</i>	to INJURE,	ရေဏ	<i>renu</i>	DUST.
ဝေ	<i>vo</i>	to GO,	ဝေဏ	<i>venu</i>	A BAMBOO.



ඌ *dhe* to DRINK, ඌදු *dhenu* WHAT GIVES DRINK, A COW.

ඌ *dhá* to SUPPORT, ඌතු *dhātu* THAT WHICH SUPPORTS, A ROOT, AN ELEMENT.

ඌ *he* to GO, ඌතු *hetu* THAT WHICH MAKES TO GO A CAUSE.

දු *du* to AGITATE, දොදු *davadhu* ANXIETY.

There are other affixes, as *mma* forming nouns, *iya* adjectives and *kkhattu*, and *dhá* adverbs, but the principle ones are given.

Some of these affixes are identical with the Sanskrit, as *ika*, and *ti*: but others differ materially. When the Sanskrit affix has a final consonant, the final is dropped, as, *i* which corresponds to the Sanskrit *in*, and *dhu* to the Sanskrit *duh*.

When the final consonant is dropped, the preceding vowel is sometimes lengthened, as *vī* for *vin*, and *vā* for *vat*. Occasionally usage is not uniform. Thus *mat* in Sanskrit is sometimes *mā* in Pali and declined like *bhagavā*, § 102: but it is sometimes *ma*, and declined like *puriso*, § 89. Here it seems to be confounded with the Sanskrit affix *man*.

The derivation of words is often quite dissimilar. Thus *bhagavā*, or *bhagavat*, is derived in Pali from *bhaga* and the affix *vā*, but in Sanskrit from *bhaga* and *matuch*. Like differences are frequently met. One of the most note worthy is *manussa*, MAN. In Sanskrit it is derived from *manu*, and made to signify a descendant of Menu, but Kachchayano derives the word from *manu* to KNOW. His words are:

ඌදාලාඌදාලෙ ඌදු ඌතු ඌතු ඌතු ඌතු

*kusalākusale dhamme manati jánatīti manusso*

ඌදාලාඌදාලෙ ඌතු ඌතු ඌතු ඌතු ඌතු ඌතු

*mānuso káranākāraṇan manati jánatīti vā*

ඌදාලා ඌදාලා ඌතු ඌතු ඌතු ඌතු

“He understands, he knows the good and not good laws,’ so [It was said. Hence] MANUSSO. Or, ‘The cause and the causeless he understands, he knows,’ so [It was said. Hence] MANUSSO.”

For this definition Kachchayano must have drawn his ideas from a Shemitic source.

## CHAPTER X.

### COMPOUND WORDS.

Pali, like Sanskrit, is distinguished by its numerous and complex compound words, but the most involved of them are only exaggerations of such English expressions as:

“The always-wind-obeying-deep.”

“Iron-cotton-silk-print and dye works.”

In English the words when compounded remain unchanged, but in Pali the particles of inflection are dropped from every word except the last. Of necessity then, the forms that remain are the bases of the words inflected, and not the roots. This is still the rule to a limited extent in German. Thus “SONNE TAG”, “Sun’s day”, when compounded drops the mark of the genitive, and becomes SONNTAG, “Sunday.” So DENKEN WURDIG, “Worthy to think of.” when compounded, drops EN, the termination of the infinitive, and makes DENKWURDIG, “memorable.”

Kachchayano makes the same divisions of compound words that the Sanskrit grammarians do, but to whom exception is taken that they do not distinguish things that differ, the same compound being sometimes referrible to two different divisions. Various improved arrangements have been proposed, the last by Max Müller, being the simplest and most logical, is here followed.

#### I (a.) Governing Determinate Compounds.

§ 281. These are sometimes called dependant compounds, because the first word is dependant on the last, being governed by it in some oblique case. The last word is often a participle, frequently a noun, and occasionally an adjective. The following are examples.

अपीय गतो <i>apāya gato,</i> “Hell-gone,”	अपीयं गतो <i>apāyaṇ gato.</i> “Gone to hell.”
...	

ဣသရ ကထံ	ဣသာရေန ကထံ
<i>issara kathan</i> , instead of <i>issarena kathan</i> .	
"Issara-done." ...	"Done by Issara."
ရဘပူရိသော	ရညောပူရိသော
<i>rājapūriso</i> , ...	<i>ranyopūriso</i> .
"King-men", ...	"Men of the king."
လောရ ဘယံ	စောရသ္မာ ဘယံ
<i>chora bhayan</i> , ...	<i>chorasmā bhayan</i> .
"Thief-fear." ...	"Fear from a thief."
သံသာရ ဒုက္ခံ	သံသာရေ ဒုက္ခံ
<i>sansāra dukkhan</i> , ...	<i>sansare dukkhan</i> .
"World-misery," ...	"Misery in the world."

### I (b.) Appositional Determinate Compounds.

§ 282. In these compounds the first part stands usually as an adjective qualifying the second, or, in other words, the first is the predicate and the last the subject, as:

လောဟိတ ဝန္ဓနံ	လောဟိတံ ဝန္ဓနံ
<i>lohita chandanam</i> . ...	<i>lohitan chandanam</i> .
"Red sandal-wood,"	
မဏာ ဂဟပတိ	မဟံ ဂဟပတိ
<i>mahā gahappati</i> , ...	<i>mahan gahappati</i> .
"Great house-master."	

§ 283. The first word in these compounds is sometimes an indeclinable particle, as:

နာဘိက္ခု အဘိက္ခု	နာဘိယ အဘိယ
<i>nabhikkhu</i> , or <i>abhikkhu</i> NOT A PRIEST. <i>naariya</i> , or <i>ariya</i> NOT AN ARIYA.	
ဝိမုခေ	ကုအသနံ ကတသန္ဓ
<i>vimukho</i> AN UGLY FACE.	<i>kuasanam</i> , or <i>katasanam</i> BAD FOOD.
သုဂန္ဓိ	ကအသန ကတန္ဓ
<i>sugandho</i> GOOD SMELL.	<i>kaasana</i> , or <i>katannan</i> BAD RICE
ကုပ္ပရိသာ ကာပ္ပရိသာ	ကုဒါသာ
<i>kupūrisā</i> , or <i>kāpūrsā</i> BAD MEN. <i>kudāsā</i>	WORTHLESS SLAVES.

**I (c.) Numeral Determinate Compounds.**

§ 284. When the first word is a numeral, these compounds are classed as numeral determinate compounds. They often differ in gender from the Sanskrit. Max Müller says: "*Tri-loki*, fem. the three worlds: here the Dvigu compound takes the fem. termination to express an aggregate." The following examples show that the same thing is expressed in Pali by the neuter:

တိ လောကံ

စතු ဒိသံ

*ti lokaṇ* THE THREE WORLDS.

*chatu disaṇ* THE FOUR PLACES.

တိ နယနံ

ပဉ္စ ဝဏံ

*ti nayanāṇ* THE THREE EYES.

*pañcā vavaṇ* FIVE OXEN.

So also the Sanskrit "*dvya-ahah* masc. a space of two days." is made neuter in Pali. Thus:

သတ္တိဟံ

*sattāhaṇ* A SPACE OF SEVEN DAYS.

**II. Collective Compounds.**

§ 285. When two or more words are united by the copulative conjunction *and*, the conjunction is often omitted, and the whole is formed into a collective compound, of which there are two kinds.

(a.) The last word is put in the plural number in the gender of that word, as:

သမာဓာဓ ဗြဟ္မဇာဓ

သမာဓာဓ ဗြဟ္မဇာဓ

*samaṇa cha brahmaṇa cha*, becomes *samaṇa brahmaṇā*.

"A Buddhist priest, and a brahmin."

သာရိပုတ္တံ မဂ္ဂလင်္ဂါနာ

သာရိပုတ္တံ မဂ္ဂလင်္ဂါနာ

*sāriputta cha moggalāna cha*, ... *sāriputta moggalānā*

"Sariputta, and Moggallana."

ဗလဉ္စ ပရက္ခံ မောဂ္ဂတိဇာ

ဗလ ပရက္ခံ မဂ္ဂတိဇာ

*balanycha parakkacha mojjuticha*, ... *bala parakkā majuttiyo*.

"Strength, and diligence, and power."

(b.) The last word is put in the neuter gender and singular number. Some of these Pali neuter compounds would be put in the masculine in Sanskrit.

ဟတ္တိဇာ အဿာဓ

ဟတ္တိဇာ အဿာဓ

*hatti cha assācha*. ...

*hatti assan*.

"Elephants, and horses."

Many compounds may be put in either the masculine or neuter, as:

အဝေဝေ ငွေကောင်      အဝေဝေ      အဝေဝေကောင်  
*ajo cha    elko cha,    becomes    ajelakan,    or    ajelakā*  
 "A goat and a ram."

### III. Possessive Compounds.

§ 286. Possessive compounds are epithets, or predicates, and are sometimes denominated relative compounds, because they are used relatively, and may be often rendered in English, by a relative pronoun, as:

ဆိန့်ခွာ ဟတ္တော      ဆိန့်ဟတ္တော  
*chhinno hatto,    becomes    chhinna hatto.*  
 "[That which] has cut the hand", or "The hand-cutting-".  
 သမ္ပန္နသနိ သဿာနိ      သမ္ပန္နိ သဿာ  
*sampunnāni sassāni,    ...    sampanna sasso .*  
 "[Where] grain has abounded," or "The grain abounding-"  
 အမ္ပု ဝေရေတိ ဗျာလဗော ဗိန္နဟိ ဝုပ္ပိတော ကုဇော  
*ambun dhāreti    byālabo    binduhi    chabpito    kuṭo*  
 ဗျာလဗ္ဗမ္ပုဓရေဗိန္နဝုပ္ပိတကုဇော  
*byālabpampu dhara bindu chubpita kuṭo.*

"He who holds water suspended by drops that have kissed the mountain summits," becomes "The holding-suspended-mountain-summit-kissed-water-drops-[god of rain.]"

### IV. Adverbial Compounds.

§ 287. Adverbial compounds are formed by prefixing an adverb or preposition to a noun put in the neuter singular, as:

ယထာ ဝဗ္ဗံ      *yathā vudhāhan*      ACCORDING TO OLD AGE.  
 ယာဝ ဇိဝံ      *yāva jīvan*      AS LONG AS LIFE.  
 ဥပ ကုမ္ဘံ      *upa kumbhan*      NEAR THE POT.  
 အနန္တရ ပါသဝံ      *anantara pásādan*      BETWEEN THE SPIRES.  
 တီရ ပပ္ပတံ      *tira pappatan*      BEYOND THE MOUNTAINS,

## CHAPTER XI.

### SYNTAX, AND CHRESTOMATHY.

The syntax of the Pali language differs very little from that of the Sanskrit, and beyond a chapter on the cases of nouns, Kachchayano is nearly silent on the subject. To supply his deficiencies in this, and some other parts of his work, extracts from the Pali writings will now be given, and the principles of the language deduced from them.

### ARTICLES.

The native Pali grammarians know nothing of articles, yet their existence in the language cannot be questioned.

#### Indefinite Article.

§ 288. The English indefinite article *a*, *an*, French *un*, German *ein* is made in Pali by *eko*, *ekā ekan*, the numeral one, and is probably the origin of the others.

ဧကော ပုရိသော ဂဏှော ခန္ဓေ ပရမ္မာနိ အာဟာရိတွာ ရ  
*eko puriso gahño dve padhummani āharitwā ra-*  
ညော ဟက္ခေ ဌပေဝိ *nyo hatte thapesi.*

"A black man brought two lotuses, and caused them to be put into the hands of the king."

*Eko* is the numeral "one", masc. gen. nom. case § 113. but here used for the indefinite article "*a*." *Puriso*, "man," noun 1st. decl. masc. gen. sing. nom. case § 89. *Gahño*, "black," adjective agreeing in gender number and case with the preceding noun § 110. *Dve* is the numeral "two," nom. case, agreeing with the following noun § 114. *Padhummani*, "lotuses," noun 1st decl. neut. gen. plur. acc. case governed by the participle following § 90. *Āharitwā*, "having brought," indecl. part. from *hara*, "to take," with prep. *ā*, "to bring," a verb of the first conjugation § 229. *Ranyo*, "of the king," irr. noun, masc. sing. gen. case § 108. *Hatte*, "in the hands," noun masc. plu. locative. case § 89. *Thapesi*, "caused to be placed," 3d. pers. sing. aorist of the root *thā*, a reduplicated verb § 204. (*h.*) made causal by the insertion of *pe*. § 200. Though not noted by Kachchayano, the aorist of causative verbs is often made, as here, by affixing the aorist of *asa*, "to be", in the place of the personal terminations § 205.

## Definite Article.

§ 289. The definite article *the*, Greek *to*, is made in Pali from the demonstrative *ta*, which is undoubtedly of common origin with both the Greek, and English article. It is used like *the* in the following sentence:

ဟတ္တိအိနိ သံဇ္ဇိ ဗဟာ အဟောသိ။ အထ ဗဟာ  
*hatti ādini saddo mahā ahoṣi. atha mahā*  
 သတ္တာ တံ သန္တံ သုတ္တာ *satto tan saddan sutvā.*

"There was a great noise of the elephants, et cetera, and the Great Satto having heard the noise."

*Hatti ādini*, "the elephants and other things," a possessive compound, first part the masculine noun *hatti* in its uninflected state, plural in signification, and the second part is *ādi*, "beginning," but used in this place to signify, beginning from the elephants, and proceeding to other things not expressed. Here the things implied from the preceding context, are "fourteen hundred carriages et cetera." The word is here put in the neut. plu. nom. *Saddo*, "sound, noise," noun 1st. decl. masc. gen. nom. case § 89. *Mahā*, "great," adj. from *mahan* § 153. agreeing in gender number and case with the preceding noun. *Ahoṣi*, "was," 3rd. sing. aorist of root *hu*, anomalous verb § 205. *Atha*, "and, now," conj. § 242. *Mahā Satta*, "Great Satta," appositional determinate compound § 282. The first member is *maha*, as above, the form which *mahan* always takes in these compounds. The second member is *satta*, "a rational being," noun 1st. decl. masc. gen. nom. case. It is here used as a proper name—THE GREAT RATIONAL BEING, applied to THE BEING that is destined to become a Buddha. *Tan*, "the," demonst. pron. neut. gen. sing. acc. case, agreeing in gender number and case with the following noun. *Saddun*, "noise," the same noun as *saddo* above, but here put in the neuter gender, and acc. case, governed by the participle following. *Sutvā*, "having heard," continuative participle from the root *su* to hear, 4th. conjugation § 194.

Were the first sentence to occur on an inscription, it would puzzle the antiquarians to understand it. *Hatti ādini* is in the nominative plural without a verb, while the signification of the context so clearly requires the genitive case, that the reputed translator of the Pali books into Burmese, Buddhaghosa, rendered it in the genitive without note or comment. This is an instructive example in decyphering inscriptions. A precisely parallel case occurs on the second tablet at Gīrnar. Prof. Wilson says: "The use of the nominative case offers a syntactical perplexity; for there is not any verb through which to connect Antiochus with the rest of the sentence." He proceeds to object to Mr. Prinsep's rendering in the genitive, but in which he is fully justified by the context, and the usage of the Pali books.

## NOUNS.

Pali nouns have three cases more than the Greek, and two more than the Latin.

## Nominative Case.

§ 290. The usage of the nominative case, does not differ from that of other languages of the Indu-European family, as:

ဥက္ကုသာဓ ကုရုရာဓ ရဇိတံသုဘဓ နဒိဝရဓ အဘိရုတံ  
*ukkusā cha, kururā cha, ravāhansā cha, nadivarā cha, abhirutā.*

"Eagles, and ospreys, and sun-ducks, and comorants ring out loudly their notes."

*Ukkusā*, "eagles," noun 1st. decl. masc. nom. case plur. § 89. *Cha*, "and," conj. The three words that follow are parsed in the same way. *Abhirutā*, "sound out exceedingly," nom. case, plur. masc. of the pass. past part. of the root *ru* with the preposition *abhi*, signifying *excess*. The verb is of the first conjugation, but the participle is made by affixing the termination to the root without changing *u* to *v*, and forming the base *rava* § 187. The participle agrees in gender, number, and case with the nouns, but is here used as a finite verb.

အဟံ တေသံ ပဟိတော ဒူတော  
*ahan tesan pahito dūto.*

"I [am] a messenger sent to them."

*Ahan*, "I," 1st. pers. pron. sing. nom. case § 120. *Tesan*, "to them," 3rd. pers. pron. plur. masc. dat. case § 122. *Pahito*, "sent," adj. nom. case sing. masc. agreeing with the noun following § 110. *Dūto*, "a messenger," noun 1st. decl. masc. nom. sing.

မနုဿောသိ *manusso si*, "Art thou a man?"

*Manusso*, "a man," noun 1st. decl. masc. nom. sing. *Si*, "art," anomalous verb *aea*, pres. tense 2nd. pers. sing. § 205. Written in full it is *asi*, but the *a* is elided by the rules of permutation on account of the preceding *o* § 53 (*a*.)

ကော နာမော တေ ဥပဇ္ဈိတော  
*ko námo te upajjhāyo*

"What [is] the name of thy teacher?"

*Ko*, "what?" inter. pron. masc. nom. sing. agreeing in gender, number, and case with the following noun § 127. *Nāmo*, "name," and *upajjhāyo*, "teacher," nouns of the first declension parsed as above. *Te*, "to thee," 2nd. pers. pron. dative singular. § 121. Here used for the possessive pronoun "thy"



## Accusative Case.

§ 261. The accusative is not only used to mark the objects of transitive verbs, but is also used where *to* would be found in English, after verbs signifying to listen *to*, to offer *to*, to speak *to*, to go *to*, and others. Occasionally it is used with words marking time and space.

ဂါဝ် ဟနုတိ *gávan hanati*, "He kills an ox."

*Gávan*, "an ox," noun irr. masc. sing. acc. case. § 109.  
*Hanati*, "he kills," 3rd. pers. sing. pres. tense of the root *hana*, a verb of the 1st. conjugation § 178.

စာနု ကာရုတိ *ghaṭan karoti*, "He makes a water jar."

*Ghaṭan*, "a water jar," noun 1st. decl. masc. sing. acc. § 89.  
*Karoti*, "he makes," 3rd. sing. pres. tense of the root *kara*, a verb of the 7th conjugation § 197.

ပုရိသာ ပုရိသံ ဂါမ် ဂါယတိ *púriso púrisan gáman gámayati*

"A man causes a man to go to the village."  
*Púriso*, see § 288. *Púrisan* accusative case of preceding noun § 89.  
*Gáman*, "a village," noun 1st decl. masc. sing. accusative § 89.  
*Gámayati*, "causes to go," 3rd. pers. sing. of the root *gama* § 206. made causative by *ya* § 200.

ဓမ္မံ သုဏာတိ *dhamman suṇāti* "He listens to the law."

*Dhamman*, "law," noun 1st. decl. masc. sing. acc. case § 89.  
*Suṇāti*, 3rd. pers. sing. pres. tense of the root *su*, 4th. conjugation.

ဗုဒ္ဓံ ပူဇေတိ *buddhan pujeti*, "He offers to the Buddha."

*Buddhan*, "Buddha," noun 1st. decl. as above. *Pújeti*, "he offers to," 3rd. pers. pres. tense of root *púja* 8th. conj. § 198.

သံပတန္တိ ဒုမာ ဒုမံ *san patanti dumā duman*,

"They go together from tree to tree."  
*San patanti*, "they go together," 3rd. pers. plur. pres. tense of the root *pata* to go with the preposition *san* TOGETHER, a verb of the 1st. conjugation § 178. *Dumā*, "from tree," noun 1st. decl. masc. sing. abl. case, *má* for *hmá* § 89. *Duman*, "to tree," the same noun as the preceding, but in the accusative case.

ယောဇနံ ဒီဇော ဝပ္ပတာ *yojanan dígho pappato*.

"A mountain a yuzena high."

*Yojanan*, (a measure of distance variously estimated at from 4 to 12 miles,) noun 1st. decl. neuter. sing. acc. case § 90. *Dígho*, "high," adj. masc. sing. nom. case, agreeing with the noun following § 110. *Pappato*, "a mountain," noun 1st. decl. as above.

## Instrumentive Case.

§ 292. The instrumentive case marks the instrument by which an act is performed. It is often used in Pali where the ablative would supply its place in Latin.

ဒါတ္တေနာ ပိတိ လှာတိ *dāttena vikin lundāti.*

"He reaps paddy with a sickle."

*dāttena*, "with a sickle," noun 1st. decl. sing. inst. case § 89. The noun is made from *do* to CUT, and the affix *tta*, § 253. *Vikin*, "paddy," noun 1st. decl. masc. sing. acc. § 91. *Lundāti*, "he reaps," 3rd. pers. sing. pres. of *lu*, a verb of the 5th. conjugation § 195.

ဝါသိယာ ခုက္ခံ တတ္တိ *vāsiyā rukkhan tachchhati.*

"He hews wood with an adze."

*Vāsiyā*, "with an adze," noun 1st. decl. fem. sing. inst. case § 96. The noun is made from *vasa* to DWELL, and the affix *i*, § 275 (a.) *Rukkhan*, "wood," noun 1st. decl. masc. sing. acc. § 89. *Tachchhati*, "he hews," 3rd. pers. sing. pres. tense. 1st. conj. § 178.

ဖရသုနာ ခုက္ခံ သိန္တိ *pharasunā rukkhan chhindati.*

"He fells a tree with an ax."

*Parasunā*, "with an ax," noun 1st. decl. masc. sing. inst. case § 93. *Rukkhan*, "a tree," noun as above. *Chhindati*, "he cuts off," 3rd. pers. sing. pres. tense of the root *chhida*, a verb of the 2nd. conjugation § 189.

ကုဋ္ဌာလေန ပထဝိ ခဏတိ *kudḍalena pathavī khaṇati.*

"He digs the earth with a hoe."

*Kudḍalena*, "with a hoe," noun 1st. decl. mas. sing. inst. § 89. This word is also written *kudala*, and *kuḍala*. *Pathavī*, "earth," noun 2nd. decl. fem. sing. acc. § 98. The accusative singular of this word, as well as others of the the same final, often makes *ī* in the books, instead of *in*. *Khaṇati*, "digs," 3rd. pers. sing. pres. This verb is referred to both *khanu*, and *khamu*, but it is conjugated like a verb of the first conjugation with final *a*.

စက္ခုနာ ခုပံ ပဿတိ *chakkhunā rūpan passati*

"He sees the object with the eye."

*Chakkhunā*, "with eye," noun 1st. decl. masc. sing. inst. § 93. *Rūpan*, "the form," noun 1st. decl. neut. sing. acc., § 90. *passati*, "he sees," 3rd. pers. sing. pres. tense of the root *disa* irr. verb § 207.

သောတေန သဒ္ဓံ သုဏတိ *sotena saddan sūṇāti*

"He hears the sound with the ear."

*Sotena*, "with the ear," and *suddan*, "the sound," parsed as above. *Sūṇāti*, he hears," parsed in § 261,

ကာယောနံ ကမ္မံ ကာရောတိ *kāyena kamman karoti*

"He does the deed with the body."

*Kāyena*, "with the body," and *kamman*, "the deed," as above. *Karoti*, "he does." see § 291. Printed 261, on page 158.

အသ္မေဉ္စ ဝသတိ *annena vasati*, "He lives by boiled rice."

*Annena*, "boiled rice," noun 1st. decl. common gender, sing. inst. § 89. *Vasati*, "he lives," 3rd. conj. sing. pres. tense of the root *vasa*, a verb of the 1st. conjugation § 178.

ဓမ္မေဉ္စ ဝိသတိ *dhammena vasati*, "He lives by the law."

*Dhammena*, "by the law," noun 1st. decl. masc. sing. inst. § 89. *ဝိဇ္ဇာယ ဝသတိ* *vijjāya vasatti*, "He lives by knowledge."

*Vijjāya*, "by knowledge," noun 2nd. decl. fem. sing. inst. § 95.

အဟိနံ ခဋ္ဌာ နာရော *ahinā daṭṭho naro*

"A man is bitten by a snake."

*Ahinā*, "a snake," noun 1st. decl. masc. sing. inst. § 91. *Daṭṭho*, also written *daṭho*, and *daḍḍo*, "is bitten," pass. past part. masc. sing. nom. case, agreeing with *naro*. The word is referred to *danta*, but it is the same root as the Sanskrit *dans*. § 227. *Naro*, "a man," noun 1st. decl. masc. sing. nom. case. § 89.

ဂဗ္ဗေဉ္စ ဟတော နာဂေါ *garuṣeṇa hato nāgo*

"A naga is killed by a garuda."

*Garuṣeṇa*, "a galung," an enormous bird that keeps watch in the cotton trees on the sides of mount meru.—Parsed as above. *Hato*, pass. past part. masc. nom. case, agreeing with *nāgo*, and made from the root *hana* § 227. *Nāgo*, "a naga," parsed as above. The nagas are dragons that inhabit the regions under Meru. There are said to be four tribes, each with its chief, one of whom is called king of snakes.

ဗုဒ္ဓေဉ္စ မိတော မာရော *buddhena jito maro*

"Mara was conquered by Buddha."

*Buddha*, "Buddha," noun parsed as above. *Jito*, "conquered" pass. past part. masc. sing. nom. case, agreeing with the noun following, from the root *ji* of 1st. conj. *jayati* § 226, 227. *Māro*, "Mara," DEATH, but also, as here, a name of Kama god of love

ဗုဒ္ဓကုတ္တေဉ္စ မာရော ဗန္ဓော *upakuttēna māro bandho*

"Mara was bound by Upakutta."

*Bandho*, "was bound," pass. past part. masc. sing. nom. case, agreeing with *māro*. This word is referred to both *badha*, and *bandha*. The verb is irregular.

ယက္ခေန ဝိန္နော ဝရော *yakkhena dinno varo*

"A gift was given by a Beeloo."

*Yakkhena*, "by a Beeloo," noun 1st. decl. inst. as above. The *Yakkhas*, or *Beeloos*, in the Buddhist mythology, are the guardians of sacred buildings, while the *Hindus* make them the guardians of the treasures of *Kuvera* the god of wealth. *Dinno*, "was given", pass. past part. masc. nom. case, agreeing with the noun following § 228. In Sanskrit this participle is made by *t*. *Varo*, "a gift," noun 1st. decl. nom. case as above.

ဂေါတ္တေန ဂေါတမေ နုတ္တော *gottena gotamo nátho*

"The Lord by family [was called] Gotama"

*Gottena*, "by family," noun 1st. decl. inst. case as above. *Gotamo*, "Gaudama," noun 1st. decl. masc. sing. nom. case. § 89. *Nátho*, "Lord," noun, parsed like the preceding.

တပဿ ဥတ္တမော *tapasá uttamo* "The best by asceticism.

*Tapasá*, "by asceticism," noun 3rd. decl. neut. sing. inst. § 103. *Uttamo*, "best," adjective masc. sing. nom. case, agreeing with a noun understood § 110.

သုဝဏ္ဏေန အဘိရူပေ *suvaranne abhirúpo* "Handsome by colour."

*Suvaranne*, "by colour," noun 1st. decl. masc. sing. inst. § 89. *Abhirúpo*, "handsome," adjective masc. sing. nom. case § 110.

ပါဒေန လက္ခိတော ခဉ္ဇော *pádena lakkhito khanyjo*

"A crooked footed man is noticed by the foot."

*Pádena*, "by the foot," noun inst. case, as above. *Lakkhito*, "is noticed," pass. past part. as before from the root *lakkha*. *Khanyjo*, "a crooked footed man," noun 1st. decl. as before.

ပိဋိယာ လက္ခိတော ခဉ္ဇော *piṭhiyá lakkhito khujjo*

"A crooked backed man is noticed by the back."

*Piṭhiyá*, "by the back," noun 2nd. decl. fem. sing. inst. § 96. *Kujjo*, a crooked backed man," noun 1st. decl. as before.

အာမာသေန ဇေတုတ္တနဂါ ပတ္တော

*aḍa māsena chetutta nagaram patto*.

"He arrived at the Chetutta country by half a month."

*Aḍa māsena*, "by half a month," i. e. "in half a month," an appositional determinate compound, the first member is the noun *aḍa*, or *aḍḍa*, "half," of the 1st. decl. both masculine and neuter; and the second is the inst. case of *māsa*, "a month," a noun, 1st. decl. masc. § 282. *Chetutta nagaram*, "Chetutto country," a compound word like the preceding. The first member is *chetutta*, a proper noun, and the second is the acc. case of *nagara*, a neuter noun governed by the participle following. *Patto*, "arrived," pass. past part. from the root *pada*, used for a finite verb. In Sanskrit this participle is made by *n*.

## Dative Case.

§ 293. The dative may be usually rendered in English by *to*, or *for*, but occasionally by *at*, *against*, and *from*. The Pali usage does not appear to differ in any-wise from the Sanskrit.

သဗ္ဗညုတညာဏဿ ပဋ္ဌံ ကတွာ

*sabpanyuta nyāṇassa paṭhanan katwā.*

"Having made prayer for infinite knowledge.

*Sabpanyuta nyāṇassa*, "for infinite knowledge," an appositional determinate compound, § 282. the first member is the adjective *sabpanyuta*, "infinite;" and the second member is the dat. case of the noun *nyāṇa*, 1st. decl. neut. sing. § 90. *Paṭhanan*, "prayer," noun 1st. decl. neut. acc. governed by the participle. *Katwā*, "having made," continuative participle of the root *kara* § 197.

ဇေဝ မနုဿာနံ ဗုဒ္ဓေါ လောကေ ဥပ္ပဇ္ဈတိ

*deva manussānan budho loka uppajjati.*

"For devas, [and] men buddha was born into the world."

*Deva manussānan*, "For devas, [and] men," a collective compound, § 285 (*u.*) the first member is *deva*, "devas," noun 1st. decl. The second member is *manussāna*, "for men" noun 1st. decl. masc. plur. dative case § 89. *Buddho*, "buddha," see § 291. *Loke*, "in the world," 1st. decl. masc. sing. loc. case § 89.

*Uppajjati*, "is born." 3rd. sing. pres. tense of the root *jan*, here compounded with the preposition *u.* It is conjugated in the 1st. conjugation, *j* being substituted for *n*, and the *p* doubled according to the rules of permutation, § 75.

နမော တဿ ဘဂဝတော အရဟတော သဗ္ဗာ သဗ္ဗုဒ္ဓဿ

*namo tassa bhagavato arahato sammā sambuddhassa.*

"Glory to this Lord, venerable, complete perfect in knowledge."

*Namo*, "glory," indec. particle applied by the Hindus to their gods, as here applied to Gaudama. *Tassa*, "to this" dem. pron. masc. sing. dat. case, root *ta* § 122. *Bhagavato*, "Lord," noun 3rd decl. masc. sing. dat. case § 102. *Arahato*, "venerable," adjective agreeing in gender number and case with the preceding noun. § 111. *Sammā sambuddhassa*, "complete perfect in knowledge, appositional determinate compound § 282. the first member is the adjective *sammā*, "complete," the final vowel is lengthened into *ā*, according to § 74. The second member is *sambuddhassa*, "perfect in knowledge," dat. case of the pass. past part. of the root *budha*, compounded with the preposition *san*, implying perfection, § 227. The final anuswara is changed to *m* before *b* § 83. "Samma sambuddha" is often used as a proper name.

This sentence is written at the beginning of every Buddhist book, and is said have been first uttered by an assembled universe, when the first Buddha obtained omniscience.

## Genitive Case.

§ 294 The genitive case is well represented in English by the preposition *of*, and though it may be often rendered by an other particle, the idea conveyed by *of* usually lies at the base.

ကိန္နုခေါ အဟံ တဿ သုခဿ ဘယသိဝိ

*kinnukho ahan tassa sukhasa bhayāno.*

"Why am I really afraid of this happiness?"

*Kinnu*, "why?" *Kho*, "really" adverbs. *Ahan*, "I," 1st. pers. pron. sing. nom. case, § 120. *Tassa*, "this," dem. pron. masc. sing. gen. case, agreeing with the following noun § 122. *Sukhasa*, "happiness," noun of the same gender, number, and case as the preceding dem. pron. *Bhayāmi*, "afraid." 1st. pers. sing. pres. tense of the root *bhaya*, 1st. conjugation, § 178.

ယောဓမ္မာဟေတုပဘာဝါ

*Ye dhammā hetu pabhavā*

တေသံဟေတုတတာဂဏော

*Tesan hetun tat'hā gata*

အာဟာတသဗ္ဗနိရောဓော

*Āha tesanycha nirodho*

ဧဝံဝိဒိမဟာသမာဓဏော

*Evaṃ vādi mahā samāno*

"The laws which produce cause, the cause of these Tathagata has told. And the extinction of these, the great Samana, in like manner has declared."

Assaji, one of Gautama's disciples, gave as a synopsis of his master's teaching, the above stanza; which has been found in an old character, engraven, on images dug up at Tagaung, and in Tirhut.

*Ye*, "which," rel. pron. masc. plur. nom. case agreeing with the following noun 126. *Dhammā*, "laws," see § 292. *Hetu pabhavā*, "generators of cause," determinate compound, § 281. The first member is *hetu*, "causes," noun 1st. decl. § 93. and the second is *pabhavā*, "generating causes," noun 1st. decl. masc. plur. nom. case. agreeing with the verb to be understood. *Tesan*, "of these [laws], dem. pron. masc. plur. gen. case, governed by the following noun.. *Hetan*, "the cause," noun, as above, acc. case governed by *āha*. *Tathagatho*, proper name, nom. case to *āha*. *Āha*, "has told," 3rd. per. sing. perf. tense of the irr. verb *brū*, § 209. Some of the images have *uvācha*, and the books give in paraphrase *āha avocha*. *Tesanycha*, "and of these," the conj *cha*, "and," changes the final anuswara of the pron. to *ny* § 83. *Nirodho*, "extinction," noun 1st. decl. masc. sing. nom. case, with the verb to be understood, as in the first line. The relative pronoun *yo*, expressed on the images, is also understood being omitted to preserve the measure. *Evaṃ*, "so," adverb, § 239. *Vādi*, "has declared." 3rd. pers. sing. aorist of the root *vaṭa*, the augment omitted, see § 218. *Mahā samāno*, "the great Samana," appositional determinate compound, § 282, 293.

## Ablative Case.

§ 295. The ablative case is expressed in English by the preposition *from*, but may be often rendered by *on account of*.

ဟိမဝတတာ ပဘာဝန္တိ ပဉ္စ မဟာ နဒီလောဝ

*himavatá pabhavanti panycha mahá nadíyo.*

"From the Himalaya originate five large rivers."

*Himavatá*, "Himalaya," noun 3rd. decl. masc. sing. abl. case

§ 102. *Pabhavanti*, "originate," 3rd. pers. plur. pres. tense of the root *bhú* with the preposition *pa*, § 205. [*Panycha mahá nadíyo*, "five great rivers," numeral determinate compound, § 284. The first member is the numeral *panycha*, "five," and the second member is an appositional determinate compound, of which the first member is *maha*, § 289. the other *nadíyo*, "rivers," noun 2nd. decl. fem. plur. nom. case, § 98.

ပဘာတော သုဇာတော ပုတ္တော မာတိတောဝ ပိတိတောဝ  
*ubhato sujáto putto mátito cha pitito cha*

"The son is well born from both father, and mother."

*Ubhato*, "from both," adj. pron. masc. sing. abl. case, agreeing with *pitito*, declined like *sabpa* § 110. In Sanskrit this word is only dual. *Sujáto*, "is well born," passive past part. nom. case of the root *jana* with the preposition *su*, and agreeing with the noun following, § 227. (b.) *Putto*, "the son," noun masc. sing. nom. case, § 89, *Mátito*—*pitito*, nouns abl. case governed by the participle. *Oha*—*cha*, "both—and" conjunction: § 242.

ဥရသ္မာ ဇာတော ဂုတ္တော *urasmá játo putto*

"The son was born from the breast."

*Urasmá*, "from the breast," noun 1st. decl. masc. sing. abl. case § 89. *Játo*, and *putto* as above.

ကသ္မာ ဣဓေဝ မရဏံ ဘဝိဿတိ

*kasmá idheva maraṇan bhavissati*

"On what account will death thus come into existence here?"

*Kasmá*, "on what account?" int. pron. masc. sing. abl. case, § 127. *Idha*, "here," and *eva*, "thus," adverbs, A followed by *e* is elided, and the anuswara is elided, § 77. *Maraṇan*, "death," noun 1st. decl. neut. sing. nom. case § 89, *Bhavissati*, "will come into existence," 1st. pers. sing. pres. tense of the root *bhú* § 205.

တတော ရဇာ *tato rajá* "The king from that [time].

*To*,, from that time," dem. pron. masc. sing. abl. case, § 122.

## Locative Case.

§ 296. The locative case is not found in either Latin or Greek. In English it is usually made by the preposition *in*, *at*, or *on*; but it is often interchanged with other cases.

ဣတော မဇ္ဈရိယ ဓတုသု ယောဇနသု သကာသံ နာမနဂရံ  
*ito madhūrāya chatusu yojanesu sakassan nāma nagaran*  
 အတ္ထိ *atthi*

"From this, Madhura, in four yojanas is Sakassa city by name."

*Ito*, "from this place," adverb. *Madhūrāya*, "Madura," noun 2nd. decl. fem. abl. case. § 95. *Chatusu*, "four," num. adj. loc. case agreeing in gender, number, and case with the noun following, § 116. *Sakassan*, "Sakassa," noun 1st. decl. neut. nominative case to the verb *atthi*, "is," at the close of the sentence. *Nāma*, "by name," adverb, equivalent to "which is called."

အနာဂတော ပိယာဒါသော နာမ

*anāgate piyādāso nāma*

ကုမာရေဝ ဆတ္တံ ဥဿာပေတွံ

*kumāro chhattan ussāpetwā*

အသောကော ဓမ္မရာဇာ ဘဝိဿတိ

*asoko dhammarājā bhaviṣṣati*

သော ဣမာ ဓာတုယော ဝိတ္တာရိတာ ကရိဿတိ

*so ima dhātuyo vittāritā karissati*

"In future time, Piyadasa by name, a prince, after he has been induced to raise the umbrella, will become Asoka king of the law. He will make the relic distribution."

These verses are said to have been inscribed over Gaudama's relics, as a prophecy of Asoka who would appear subsequently.

Two versions of the Burmese translation are before the public, and are given below.

(1.) "In after time, the son of a king named *Pya-da-tha* will be created king; *Thau-ka* will be his name. He will cause these relics to be spread over the face of the South island."

(2.) "In after times, a young man, named *Piadatha*, shall ascend the throne, and become a great and renowned monarch under the name of *Athoka*. Through him, the relics shall be spread over the island of *Dzampoodipa*."



## Personal Pronouns.

§ 297. The following examples illustrate the use of the personal pronouns.

သုဝဏ္ဏံ တေ ဓာရယတေ *suvaṇṇan te dhārayate*

"He bears gold to thee.

*Suvaṇṇan*, "gold," noun 1st. decl. neut. acc. case. *Te*, "to thee," 2nd. pers. pron. sing. dat. case § 121. *Dhārayate*, "he bears", 3rd. sing. pres. of the root *dhāra*, 8th. conj. deponent § 198.

သောတံ အာဒိယ *so tan ādīya*, "He having taken her."

*So*, "he," 3rd. pers. pron. masc. sing. nom. case, § 122. *Tan*, "her," pronoun as above, fem. acc. case, governed by the participle following. *Ādīya*, "having taken her," contin. part. of the root *dā*, with the prep. *á*, § 234.

သော ပူရိသော တောနု ပူရိသေန ကမ္မံ ကရေတိ

*so pūriso tena purisena kamman kareti*

"This man causes a deed done by that man."

*So*, "this," the same pronoun as above but used for the dem. pron. *this* § 122. *Tena*, "by that," inst. case of the same word. but here used for *that*. *Kareti*, "causes-done," 3rd. pers. sing. pres. tense causative of the root *kara*, § 197, 198.

သာ တဿ ဝစနံ သုတ္တံ အာဟ *sá tassa vachanam sutvā áha*

"After she had heard the words of him i. e. his words, she said."

*Sá*, "she," pron. as above, fem. nom. case. *Tassa*, "of him. or his," the same word, masc. gen. case, § 122. *Sutvā*, "after [she] had heard," § 289. As in Sanskrit, the continuative past participle may be often rendered by *after*.

ဒါနေန မေ ရမ္မတိ မနော *dānena me rammati mano*

"By giving, the mind of me i. e. my mind is made happy."

*Dānena*, "by giving," noun 1st. decl. neut. sing. inst. case § 90. *Me*, "of me, or my," 1st. pers. pron. sing. gen. case. § 120. *Rammati*, "is made happy," 3rd. pers. sing. passive with active terminations from the root *ramu*, and agreeing with its nominative case, the noun following, § 179, 183.

မဟံ ဒါန ပါရမီ ပူရိသတိ *mahyan dāna páramí pūrisati*

"The giving virtue of me, i. e. my, will be perfected."

*Mahyan*, "of me, or my," 1st. pers. pron. sing. gen. case § 120. *Dāna páramí*, "giving virtue," appositional determinate compound § 282. *Pūrisati*, "will be perfected," 3rd. pers. sing. future tense of the root *púra*, 1st conjugation, § 178.

## Relative Pronoun.

§ 238 The relative pronoun precedes the noun to which it refers, instead of following it as in English, and it is usually followed by a demonstrative pronoun in a correlative clause. It is often used before a personal pronoun to make the latter emphatic.

ယံ ခုက္ခံ ပတိသေဝိဇ္ဇံ တံ ပတိသေဝိဇ္ဇာမိ

*yan dukkhan patisevibpan tan patisevissāmi*

"What affliction ought to be suffered, that I will suffer."

*Yan*, "which," 126. *Patisevibpan*, "what ought to be suffered," future pass. part. of the root *seva* with the preposition *pati*, acc. case governed by the verb following, § 235. *Patisevissāmi*, "I will suffer," 1st. pers. sing. fut. tense of the root *seva* as before.

ယာတွံ ပူရေ ဝဿန္တာပိ သိဂါယ သန္တံ သုတ္တံန ဥတ္တထတ္ထေ  
*yātuwaṃ pūre vassantāpi sigāya sattan sutvāna uttasatte*

မယံ ဘော တံ ဝဂံ အပ္ပပတ္တော ကထံ ကရိဿတိ

*mahū so tvaṃ vangan anupatto kathan karissati*

"And, thou a person who, dwelling in the city, has, been often frightened, when she heard the howl of the jackal, how will she do when she has followed to the Himalaya?"

*Yā*, "a person who" rel. pron fem. § 126. *Tvaṃ* thou, § 121. *Vassantā*, "dwelling," pres. part. fem. sing. nom. case, agreeing with the the pronoun, from the root *vassa*. *Pi*, "and," conj. § 242. *Sigāya*, "of the jackal," noun, 2nd, decl. fem. sing. gen. case, § 95. *Sattan sutvāna*, "when she heard the howl," see § 289. *Mahū*, "often," adverb. *Uttasate*, "has been frightened," pass. past part. of the root *tasa*, with the particle *uta* denoting intensity. *So*, "this person." *Vangan*, "himalaya," the name of a mountain in the himalaya, acc. case. *Anupatto*, "when she has followed," pass. past part. of the root *pada* with the preposition *anu*, masc. § 291. *Kathan*, "how," adverb. *Karissati*, "will she do?," § 291. This passage is instructive in reading inscriptions. There is an utter disregard of gender. It begins with the feminine, and ends with the masculine, where it ought to be feminine throughout. The participle, *uttasatte*, is in the locative case agreeing with *pūre*, instead of being in the nominative and agreeing with *yā*; but in some copies the word is written *uttasate*, changing the participle to the 3rd. pers. sing. pres. of the passive voice. Then again the verbs are in the third person agreeing with the relative, while they are sometimes made to agree with the personal pronoun.

ယောဟံ သိဝိနံ ဝဇ္ဇာ အဒဿာံ ပဉ္စဒဇ္ဇမိ

*yohan sīvinan vuccanā aḍḍakan piṇḍajemi*

"I who drove away the innocent from the words of the Sivi."

In this example the verb agrees with the personal pronoun, but it is sometimes made to agree with the relative.

## Verbs and Participles.

§ 299. According to Kachchayano's rules, when a verb has nominatives of different persons, it is put in the first person plural. Thus:

သောဝ ပဌတိ	အဟာဉ္ဇ ပဌာမိ	မယံ ပဌာမ
<i>so cha paṭhati</i>	<i>ahanycha paṭhāmi</i>	<i>mayan paṭāma</i>

"He reads, and I read," are expressed by "We read."

ထွဉ္ဇ ပဌတိ	အဟာဉ္ဇ ပဌာမိ	" "
<i>twanycha paṭhasi</i>	<i>ahanycha paṭāmi</i>	...

"Thou readest and I read ... .."

သောဝ ပဌတိ	ထွဉ္ဇ ပဌတိ	အဟာဉ္ဇ ပဌာမိ	" "
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*socha paṭhati twanycha paṭasi ahanychapāṭhāmi ... ..*

"He reads, and thou readest, and I read." ... ..

သောဝ ပဌတိ	တော ပဌန္တိ	ထွဉ္ဇ ပဌတိ	တုဗ္ဗေ ပဌတ
<i>socha paṭhati</i>	<i>te cha paṭhanti</i>	<i>twanycha paṭhasi</i>	<i>tuhme paṭhatha</i>

အဟာဉ္ဇ ပဌာမိ *ahanycha paṭhāmi*

"He reads, and they read, and thou readest, and you read, and I read," are referred to collectively by "We read."

§ 300. Participles are of much more frequent occurrence in Pali writings than verbs, and the passive past participle is often used in the place of a finite verb. This past participle is also used with the verb to be, to form, as in English, a perfect past, and a perfect future tense. Thus:

ဣဒါနိ ကာတုံ ဒိဋ္ဌော အာမိ *idāni kátun dīṭho ari*

"Now has been seen to work, thou art!"

*Diṭo*, "has been seen," pass. past part. of the root *disa*, § 227. *Asi*, "thou art," 2nd. pers. sing. pres. tense of root *asa*, § 205.

တဒါ ဣဇာကော ပိ ဣဒါနိ မဒိ အရညံ ဂတာ ဘဝိဿတိ တိ

*tadā jujako pi idāni madī aranyan gata bhavissatī*

"Then Jujaka [thought], "Madi having gone to the forest will be, i. e. will have gone."

*Tudā*, "then," *idāni*, "now," adverbs, § 238. *Aranyan*, "to the forest," noun 1st. decl. neut. acc. case: § 90. *Gatā*, "having gone," pass. past part. of the root *gamu*, fem. sing. nom case, agreeing with the noun *Madi* § 206. *Bhavissatī*, "will be," 3rd. pers. sing. future tense of the root *bhū*, § 205. The final *i* is lengthened by § 42 (b.) *Ti*, for *iti*, the initial *i* coalescing with the final of the previous word. This particle is used at the close of a sentence expressing the words or thoughts of another, where inverted commas are used in English.

**Ancient inscription on a gold Scroll.**

§ 301 When two old pagodas were taken down in Toun-goo, in 1863, two gold scrolls were discovered with Pali inscriptions, one five or six octavo pages in length; and from a silver plate with an inscription in Burmese, it appeared that they were deposited there A. D. 1547. The inscriptions are almost exclusively confined to extracts from the Buddhist Scriptures. As it would be difficult to find a palm leaf book one hundred years old, the finding of these inscriptions is like finding a manuscript two or three hundred years older than any extant, and possibly much older, for it is not known when the inscriptions were made.

The inscriptions instead of commencing with the sentence on page 162, as they would if written now, begin with:

ဇေယတု ဇိနသင်္ဃာနံ

*Jeyatu Jināsānan*

"Let the religion of the Jina overcome." or,

"Let the religion of the Victor be victorious."

Extracts from the Pitakapa follow, stating that the Buddha discovered the precise constituents of mind and matter, enumerating them, and tracing all things from nothing to nothing. One of these extracts is here given.

အဝိဇ္ဇာ ပစ္စယာ သင်္ခါရာ။

*aviṇṇa paṇḍhaya saṅghārā*

"The effect of ignorance was existence, of existence knowledge,

ဝိညာဏ ပစ္စယာ နာမရူပံ နာမရူပ ပစ္စယာ သဋ္ဌာယတဏှံ

*vinñāṇa paṇḍhaya nāmarūpaṇa nāmarūpa paṇḍhaya saṭṭhāyatanaṇa*

of knowledge mind and matter, of mind and matter abodes,

သဋ္ဌာယတဏှံ ပစ္စယာ ဖဿော

*saṭṭhāyatana paṇḍhaya phassa*

of manifested abodes contact,

ဖဿ ပစ္စယာ ဝေဒနာ

*phassa paṇḍhaya vedana*

of contact sensation,

ဝေဒနာ ပစ္စယာ တဏှာ

*vedanā paṇḍhaya taṇhā*

of sensation concupiscence,

ဥပ္ပါဒ် ပစ္စယာ ဘဝေါ

*upādāna paṇḍhaya bhavo*

of attachment state of being,

တဏှာ ပစ္စယာ ဥပ္ပါဒ်

*taṇhā paṇḍhaya upādāna*

of concupiscence attachment,

ဘဝ ပစ္စယာ ဇာတိ

*bhava paṇḍhaya jāti*

of state of being birth,

၇ထိ ဂစ္ဆယံ ဇရာ ဖရဏံ သောကာ ပရိဒေဝ ဒုက္ခ  
*joti pachchayā jara, maraṇa, soka, parideva, dukkha*  
 ဇေါဓာသုပ္ပါယာသာ သမ္ဘဝန္တိ *domansupphāyāsa sambhavanti*  
 of birth, age, death, sorrow, weeping, suffering, unhappy mind,  
 and exhaustion."

*Avijjā pachchayā*, "The effect of ignorance was existence; the construction makes these words a governing determinate compound, § 281. The first member is *avijjā* from *vi* + *jijā* knowledge, and a privative; and is explained as synonymous with *moha*, "that spiritual ignorance which leads men to believe in the reality of worldly objects." The second member is *pachchayā* noun, 1st. decl. masc. sing. plur. nom. case. But the first word, instead of being in the genitive case, is put in the nominative plural, as if in apposition with the second. In the other clauses it has the nominative affix sometimes, and sometimes has not.

*Saṅghāra*, "existence," this word appears to be derived from the root *khara* to drop, and with the preposition *sa* to flow. The noun seems to denote an inherent power in nature to act before the existence of matter.

*Saṭṭyatana*, "abodes," from the root *saṭa*, to manifest, and the noun *āyatana*, a house or abode. Twelve are enumerated six subjective, the perceptions of seeing, hearing, smelling, tasting, touching, and thinking, and six objective, form, sound, odour, flavour, tangibility, and objects of thought.

At the close of the inscription occurs the following sentence, added by the writer to the extracts from the Pitakapa:

၇ ဇိဝါ တဖတိ အာဒိဇ္ဈော ရတ္တိံ တဖတိ ဇန္တိမာ  
*dhivā taphati ādīṇṇho rattin taphati chaṇḍimā*  
 "The sun is beautiful by day, the moon is beautiful by night,  
 ၇ ဇိတ္တိယော သမုဇ္ဈော တဖတိ ဇာပိံ တဖတိ ဗြဟ္မဇော  
*ittiyō samuddho taphati jāpin taphati brahmaccho*  
 a woman is beautiful in modesty, and a Brahmin in telling beads;  
 ၇ အာ သမ္ဘဝဇောရတ္တိံ ဇုဇ္ဈော တဖတိ တေသော  
*atha subhavarattin buddho taphati tejo*  
 but the Buddha, a brilliant light, was beautiful through all the night.

*Divā*, "by day," and *rattin*, "by night," are cases of nouns used adverbially. *Tejo*, "a brilliant light," is a noun in apposition with *buddho*, and agreeing with it in gender, number, and case.

The praise here given to Brahmins, which the Buddhists give to Samanas, proves that this inscription was made under Braminical influences.

## The longest Pali word.

§ 302. Perhaps the longest word in the Pali books is the following Possessive compound, complexly compounded.

ပဝရသုရာသုရဂရုဗုဒ္ဓဇာတုဇဂဂန္ဓပ္ပမကုဋကုဋရဋ္ဌိတဿ  
ဇာသံဃဒ္ဓိတဝရဇာ

*Pavara, sūrasūra, garuḍa, manuḍa, bujaga, gandhappa, makuta, kuta*  
*chumpitā, sela, sanghaṭita, charaṇa.*

"The foot on stones which are placed on the summits of the crests of the most excellent of living beings, the inhabitants of heaven, assurs, griffons, men, dragons, and celestial musicians."

The base of this word is:

သုရာဝ အသုရာဝ ဂရုဗုဒ္ဓ ဗုဒ္ဓဇာတု ဇဂဂန္ဓပ္ပိဝ

*Sūra, cha asūra, cha garuḍa cha manuḍa cha bujagā cha gandhappā cha* "Angels, and fallen-angels, and griffons, and men and dragons. and celestial musicians."

It is made into a collective compound according to § 285 (a.) and written:

သုရာသုရဂရုဗုဒ္ဓဇာတုဇဂဂန္ဓပ္ပိ

*sūrasūra, garuḍa, manuḍa, bujaga, gandhappā*

"Angels, fallen-angels, griffons, men, dragons, celestial musicians."

An adjective, *pavara*, is prefixed, and an appositional determinate compound is formed, § 282. thus:

ပဝရသုရာသုရဂရုဗုဒ္ဓဇာတုဇဂဂန္ဓပ္ပိ

*Pavara, sūrasūra, garuḍa, manuḍa, bujaga, gandhappā*

"Excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

A noun is affixed governing a genitive case, and a governing determinate compound is formed § 281, Thus:

ပဝရသုရာသုရဂရုဗုဒ္ဓဇာတုဇဂဂန္ဓပ္ပိနမကုဋာနိ

*Pavara, sūrasūra, garuḍa, manuḍa, bujaga, gandhappānan makutaṇi.*

"The crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

Another noun is added and the compound is extended, thus:

ပဝရသုရာသုရဂရုဗုဒ္ဓဇာတုဇဂဂန္ဓပ္ပိနမကုဋာနိ

*Pavara, sūrasūra, garuḍa, manuḍa, bujaga, gandhappa, makuṭṭan, kuṭṭāni* "The summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

A passive past participle is next affixed governing the locative, and forming a possessive compound, thus:

ပဝရသူရသုရဂရဂုဋမနုဇဘုဇဂဂဋပ္ပမကုဋကုဋုသုရဂ္ဂိတဝံ  
*Pavara, sūrasūra, garuḍa, manuḍa, bujaga, gandhappa, makuṭṭa, kuṭṭesw, chumpitā.* "Being placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

A noun agreeing with the participle is now added, thus:

ပဝရသူရသုရဂရဂုဋမနုဇဘုဇဂဂဋပ္ပမကုဋကုဋုသုရဂ္ဂိတဝံ  
 သေဝံ

*Pavara, sūrasūra, garuḍa, manuḍa, bujaga, gandhappa, makuṭṭa, kuṭṭa, chumpitā, sela.* "Stones being placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

To this another passive past participle is affixed governing the instrumentive case, thus:

ပဝရသူရသုရဂရဂုဋမနုဇဘုဇဂဂဋပ္ပမကုဋကုဋုသုရဂ္ဂိတဝေ  
 လေဟိသံဃဒ္ဓိတာဝံ

*Pavara, sūrasūra, garuḍa, manuḍa, bujaga, gandhappa, makuṭṭa, kuṭṭa, chumpitā, selehi sanghaṭitā.* "Are brought in contact with stones placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

Another noun agreeing with the last participle is added, and the application of the clause is brought out by adding the relative pronoun and Tathagata in the genitive singular, thus:

ပဝရသူရသုရဂရဂုဋမနုဇဘုဇဂဂဋပ္ပမကုဋကုဋုသုရဂ္ဂိတဝေ  
 လသံဃဒ္ဓိတာဝရဏာယသတတာဂတသံ

*Pavara, sūrasūra, garuḍa, manuḍa, bujaga, gandhappa, makuṭṭa, kuṭṭa, chumpitā, sela, sanghaṭita, charaṇā, yassa, tathagatassa.* "The feet of one who is a Tathagata are brought in contact with stones placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

## Gaudama's Famous Sermon.

§ 303. The longest discourse of Gaudama's on record, is one composed in the usual Pali verse of eight syllables. It is said to have been preached at Gaya, in Magudha, on "a flat rock at the top of a hill, which resembles the canopy of an elephant's howdah." "The little mountain of the isolated rock," mention by Fa Hian, the Chinese traveller in the fourth century, was probably the same place. It was addressed to one thousand mendicant friars, all of whom were converted to Rahandas, at its close.

Bishop Bigandet says, in his exhaustive work on Buddha, and Buddhism: "The philosophical discourse of Budha on the mountain may be considered as the summary of his theory of morals. It is confessedly very obscure, and much above the ordinary level of human understanding." The original text with philological notes, and a literal translation are here given. They may remove some of its obscurities, and make it more easily understood.

သပ္ပာဝိက္ခဝေအာဒိတ္တံ

*sapban bhikkhave ádittan*

"Mendicants! All burn.

စက္ခု အာဒိတ္တံ

*chakkhu ádittan*

The eye burns,

စက္ခုဝိညာဏ်အာဒိတ္တံ

*chakkhu vinyānan ádittan*

perception burns;

ယမိဒ်စက္ခုသမ္ပဿပစ္စယံ

*yamidan chakkhu samphassa pachchayá uppajjati vedayitan*

သုခံဝါ ဒုက္ခံဝါ

*sukhan vá dukkhan vá*

the effects of impressions of the eye, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns "

ကိဉ္ဇာဝိက္ခဝေသပ္ပာအာဒိတ္တံ

*kinycha bhikkhave sapban ádittan*

What all burn ? Mendicants !

ရူပါအာဒိတ္တံ

*rūpá ádittá*

forms seen burn,

စက္ခုသမ္ပဿာအာဒိတ္တံ

*chakkhu samphasso áditto*

impression of the eye burns,

ဥပ္ပဇ္ဇတိဝေဒယိတံ

အနုက္ခမသုခံဝါတံပိအာဒိတ္တံ

*adukkhamasukhan vá tan pi ádittan*

The passage might be rendered *ad sensum* thus: "The faculty of sight burns, objective vision burns, subjective vision burns, visual impressions burn, and the effects of visual impressions whether, the sensations be pleasant or painful, they also burn."



ကောန အာဒိတ္တံ *kena ádittan* "By what do they burn?"

ရာဂဂိဉ္စာ ခေါသဂိဉ္စာ      မေဝဟဂိဉ္စာ အာဒိတ္တံ  
*rājagginā dosagginā*      *mohagginā ádittan*

ဇာတိယသံ ဇရာယမရဏောနံ သောကောဟိ ပရိဒေဝေဟိ  
*jātiyā jarāya maraṇena sokehi paridevehi*

ဒုက္ခေဟိ ခေါမနသေဟိ ဥပါယာသေဟိ အာဒိတ္တန္တိ ဝဒမိ  
*dukkhehi domanassehi upāyāssehi ádittanti vadāmi*

"By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn'. I say."

*Ádittan*, "burn, pass. past part. of the root *dapa*, or *tapa* with the preposition *á*, neut. sing. agreeing with *sapban*, but used like a finite verb, § 226. (e.). The word is used in the signification of **तप** *tapa* the corresponding Sanskrit word, which is defined by

Wilson: "To burn; (hence figuratively,) to suffer mental or bodily pain." *Kinycha*, "and what," inter. pron. neut. sing. nom. case § 127, and the conjunction *cha*, which changes the anuswara to *ny* by § 83. *Rúpá*, "forms," noun 1st. decl. neut. plur. nom. case § 90. *Chakkhu vinyānan*, "perception," *lit.* "knowledge of the eye," governing determinate compound, the second member of which is *vi-nyānan* governing the first in the genitive. This word has been adopted into Burmese in the signification of "mind," or "soul," and "mind of the eye," is a very appropriate circumlocution for "perception. *Chakkhu samphasso*, "impression of, or on the eye," governing determinate compound, of which the second member is *sam-phasso* from the root *phussa* or *phassa*, "to find, to feel, bring in contact," with the preposition *san* implying completion. As the word is stated to produce sensation, it must denote the impression made on the eye by rays of light proceeding from some object. **အာရုံရှိက္ခေဝိဒ်** *árungo tweekhyeng*, is a Burmese definition of the

word, *lit.* "the feeling an external object of sense." This corresponds substantially with the definition given above. The noun is in the masculine sing., and the participle agrees with it.

*Yamidan*, "whatever," neuter singular of the pronouns *ya*, *ima*, § 126, 124. agreeing with *vedayitan*. Anuswara is changed to *m* by § 81.

# လၢဝါတ် အာဒိတ္တံ

*sotan ādittan*

The ear burns,

hearing burns, auricular impressions burn, the effects of auricular impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion, they burn.' I say."

# လၢာန် အာဒိတ္တံ

*ghānan ādittan*

"The nose burns,

smelling burns, odoriferous impressions burn, the effects of odoriferous impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

# ဇိဂှိ အာဒိတ္တံ

*jīhvā ādittā*

"The tongue burns,

taste burns, impressions of taste burn, the effects of impressions of taste, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

# ကာလာဝ အာဒိတ္တံ

*kāyo ādittō*

"The body burns,

feeling burns, tangible impressions burn, the effects of tangible impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age

# သဒ္ဓါအာဒိတ္တံ

*saddhā ādittan*

sounds burn,

# ဂန္ဓာ အာဒိတ္တံ

*ganddhā ādittā*

odors burn,

# ရသာ အာဒိတ္တံ

*rasā ādittā*

objects of taste burn,

# ဖောဋ္ဌဗ္ဗိ အာဒိတ္တံ

*phoṭṭhabbā ādittā*

tangible objects burn,

by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

မောဓာ အာဒိတ္တော

*mano áditto*

"The mind burns,

thinking burns, mental impressions burn, the effects of mental impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

မဇ္ဈာ အာဒိတ္တော

*dhammá áditthá*

objects of thought burn,

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance, they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

The original of the last five paragraphs differs only in the first lines, given above, excepting the occurrence of the first word in the terms connected with "perception," and "impression," here added, so that all the original is given while unnecessary repetition is avoided.

သောတ ဝိညာဏံ

*sota*

Ear

*vinýāṇan*

perception,

စာနံ

*ghāṇa*

Nose

ဝိညာဏံ

*vinýāṇan*

perception

ဇိဂြိ

*jihvá*

Tongue

ဝိညာဏံ

*vinýāṇan*

perception

ကာယ

*kāya*

Body

ဝိညာဏံ

*vinýāṇan*

perception

မဉ္ဇ

*mana*

Mind

ဝိညာဏံ

*vinýāṇan*

perception

သောတ

*sota*

ear

သမ္ပသော

*samphasso*

impression

စာနံ

*ghāṇa*

nose

သမ္ပသော

*samphasso*

impression

ဇိဂြိ

*jihvá*

tongue

သမ္ပသော

*samphasso*

impression

ကာယ

*kāya*

body

သမ္ပသော

*samphasso*

impression

မဉ္ဇ

*mana*

mind

သမ္ပသော

*samphasso*

impression"

Mind, according to Gaudama's system, holds the place of a sixth sense, and no more of immortality is awarded it than the body. Both are put in the same category.

ဧဝံပဿိ ဘိက္ခုဝေ

*evan passan bhikkhave*

“Thus Mendicants! the sanctified

ဝက္ခုတ္ထိံ ပိ နိဗ္ဗိန္ဒတိ

*chakkhūmin pi nibbindati*

puts restraint on the eye,

သုတဝါ အရိယ သာဝကော

*sutavā ariya sāvaṃko*

disciple seeing, having heard,

ရှုဝေသု ပိ နိဗ္ဗိန္ဒတိ

*rūpasu pi nibbindati*

and he puts restraint on forms,

ဝက္ခု ပိညာဏေ ပိ နိဗ္ဗိန္ဒတိ

*chakkhū vinyāṇe pi nibbindati*

and he puts restraint on perception, and he puts restraint on visual

ယမိန္ဒဝက္ခုသပ္ပဿပစ္စယာ

*yamidan chakkhū samphassa pachchayā*

impressions, and the effects of visual impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

“And he puts restraint on the ear, and he puts restraint on sounds, and he puts restraint on hearing, and he puts restraint on auricular impressions, and the effects of auricular impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

“And he puts restraint on the nose, and he puts restraint on odours, and he puts restraint on smelling, and he puts restraint on odoriferous impressions, and the effects of odoriferous impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

“And he puts restraint on the tongue, and he puts restraint on objects of taste, and he puts restraint on taste, and he puts restraint on impressions of taste, and the effects of impressions of taste, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

“And he puts restraint on the body, and he puts restraint on tangible objects, and he puts restraint on feeling, and he puts restraint on tangible impressions, and the effects of tangible impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

“And he puts restraint on the mind, and he puts restraint on objects of thought, and he puts restraint on thinking, and he puts restraint on mental impressions, and the effects of mental

impressions, whether pleasure or pain, painless or pleasurable, whatever sensation is produced, on that also he puts restraint.

နိဗ္ဗိန္ဒံ ဝိရဇ္ဈတိ

*nibbindan virajjati*

'Having put on restraint, he is exempt from desire; he is liberated

ဝိမုတ္တတ္ထိ ဝိမုတ္တမိတိ

*vimuttasamvinnam vimuttamiti*

through absence from passion.

ဝိဇ္ဇာ ဇာတိ

*khiṇā jātī*

ated. There is knowledge. Birth is exhausted, religious duty is

ကတံ ကရဏိယံ

*kathan karaniyam*

finished. That which ought to be done, has been done. Other things there are none."

ဝိရာဂါ ဝိမုတ္တတိ

*virāgā vimuṇḍhātī*

ဉာဏံ ဟောတိ

*ñāṇan hoti*

'Into liberation,' he is liber-

ဝုဿိတံ ပြဟ္မတ္တရိယံ

*vasitan brahmachariyam*

အပရံ နတ္ထိ

*āparan natthi*

*Passan*, "seeing," pres. part. sing. nom. case of the root *disa*, agreeing with the noun following, § 178, 207. *Sutavā*, "having heard," active past part. of the root *su*, § 178. *Nibbindati*, "he puts restraint on," 3rd. pers. sing. of the root *vida*, 2nd. conj. with the preposition *ni*, § 189. The *v* is changed to *b* by § 27, and the *b* is doubled by § 75. This form of the verb is defined in Sanskrit "To consider, to reason." This illustrates the difference in the signification of the same root in Pali and Sanskrit.

*Virajjati*, "he is exempt from desire," 3rd. pers. sing. of the root *ranya* with the preposition *vi*, 3rd. conj. § 193. In Sanskrit the root in the corresponding conjugation signifies only "to dye," and when *vi* is prefixed, "to be averse to dislike," but in Pali, it signifies exemption from both likes and dislikes. *Virāgā*, "absence from passion," noun 1st. decl. masc. abl. case, but irregular § 89.

*Vimūḍhātī*, "he is liberated," 3rd. pers. sing. of root *mucha* with prep. *vi* prefixed, 3rd. conj. § 198. *Vusitan*, "is finished," pass. past part. neut. sing. of the root *vusi* § 226. (a.) *Karaniyam*, "that which ought to be done," future pass. part. made by *aniya*, of the root *kara* § 235 (c.) *Katan*, "has been done," pass. past part. neut. gender of the root *kara*, § 197.

For translations of this famous sermon from the Burmese, see *A. O. Journal* Vol III page 56, and Bigandet's *Life of Gaudama*.

**Asoka and Antiochus.**

§ 303. The following inscription in which the name of Antiochus occurs, is given as a specimen of what Pali was in the third century before the Christian era. There are a few irregularities for which it is not easy to account, but the marvel is that there are not more. Pali has not changed as much in two thousand years as English has in two or three hundred.

သတတ ဝိဇိတဝိဇိ ဇေဝါနံပိယသ ပိယဒသိနော ရာဇော  
*savata vijitehmi devānanpiyasa piyadasino rāṇyo*

ဝေမပိပသံဘတသု ယသာ ဘေဝါ ဟိဝါ သတိယသုတော  
*evam piṇpacchantasu yathā chādā pādā satiyaputo*

ကောဘသုဘတ အ တံပံဏီ အံတိယဒကာ ယောန ရဇ  
*ketulaouto á tumbapunnī antiyako yma rāja*

ယေ ဝါ ပိ တသ အံတိယကာ သါမန္တာ ရါဇာနော  
*ye vā pi tassa antiyakasa sāmanta rājāno*

သတတ ဇေဝါနံပိယသ ပိယဒသိနော ရာဇော  
*savata devānanpiyasa piyadasino rāṇyo*

စွေ ဝိကိသကာဘာ မနုသ ဝိကိသာ စ ပသု ဝိကိသာ စ  
*śve chikichhā katā manusa chikichhā cha pasu chikichhā cha*

ဩသသနိ စ ယနိ မနုသော ပာဂနိ, စပသေဝါ  
*osadhāni cha yāni manusopayāni cha pado*



becomes *m* before *a*, according to § 81. *Api*, "also," conj. § 242. *Pachantesu*, "in the barbarian countries," noun 1st. decl. plur. loc. case, § 89. Prof. Wilson wrote: "Also even in the bordering countries, not as Prinsep proposes, 'as well as the parts occupied by the faithful.'" Still there is no reason to question the rendering given above. The word found in books is *pachchanta*, which by the regular mode of transliteration into the inscription character, making the double letters single, would be precisely the word as found on the stone; and it is defined, in the native Pali vocabularies, "Country of milakkhu," the Sanskrit *Mlechcha*, "barbarian," *Yathá*, "as," adv. § 288. *A*, "to," § 240.

*Tanbopangi*, "Ceylon." There can be no reasonable doubt of the identity of Ceylon, and since it is said, "As far as Ceylon," the places previously mentioned were probably between the writer and Ceylon, and *Choḍa* must be Coromandel, and *Ketala*, or *Kerala*, Malabar. *Antiyako*, "Antiochus," a Greek prince, standing apparently for the Yona country, and hence is in the nominative case, like the nouns which precede. *Ye*, "those who," rel. pron. masc. plur. nom. case. § 126, agreeing with *rujāno*. *Tasa*, "of that," dem. pron. masc. sing. gen. case, § 122, agreeing with *antiyakasa*.

*Chikichhá*, "medical practices," noun 2st. decl. plur. nom. case. Prof. Wilson wrote: "The term, *chikichha*, is said by Mr. Prinsep to be the Pali form of, *chikitsa*, the application of remedies, but this is questionable. It would rather be, *chikichha*, with a short, not a long *i*; but in fact, the Pali form as it appears in vocabularies is, *tikichhá* or *tikichichhá*. The word is more probably the Prakrit form of, *chikirsha*, the wish or will to do; and the edict in fact announces that it has been the two-fold intention of the Raja to provide, not physic, but food, water, and shade for animals and men". This only proves the imperfection of existing Pali vocabularies. Mr. Prinsep was beyond all doubt correct. The word, as it is read on the stone, is regularly derived from the root *Ki*, taking optionally for its reduplication, *ti*, or *chi*. § 204, 272. *Katá*, "have been made," pass. past part. of the root *kara*, plur. nom. case, agreeing with *chikichhá*. § 197, 110.

*Osadháni*, "medicines," noun 1st. decl. neut. plur. § 90. Prof. Wilson wrote: "Mendicaments cannot be meant by *osadháni*. It is not in fact the Pali form of, *ausbadha*, a mendicament, but, *oshadhi*, a deciduous plant" It is fatal to *oshadhí* that it is feminine, while *osadháni* is neuter, agreeing with *osatan* of the books, and since *t*, and *dh* are sometimes interchanged, § 22, the words are clearly identical, and Prinsep is correct. *Hārāṭitan*, "have been carried" pass. past. part. of the root *kara*, causative, neut. plur. nom. case. Prof. Wilson wrote: "This term is of an unusual form, and doubtful purport." It is the usual form in the Pali books, where it signifies, as here, "to carry." Further analysis is unnecessary, because the signification of the other words are not questioned.



Everywhere in the conquered [country] of king Piyadasi, beloved of the devas, and also in the barbarian countries, as Co-romandel, Pada, Satiyaputa, Malabar, even as far as Ceylon, the Yona King Antiochus, and the monarch chieftains of that Antiochus,

Everywhere the two medical practices of king Piyadasi, beloved of the devas, have been made, the medical practice for men, and the medical practice for beasts.

And wherever there were no medicines suitable for men, and suitable for beasts, thither they have been carried, and planted.

And wherever there were no roots and fruits, thither they have been carried, and planted.

And wells have been dug on the roads, and trees have been planted, for the enjoyment of man, and beast.

### Professor H. H. Wilson's Translation.

"In all the subjugated (territories) of the King Priyadasi, the beloved of the gods, and also in the bordering countries, as (Gadā), Palaya, (or Parāya,) Satyaputra, Keralaputra, Tambapāni, (it is proclaimed,) and Antiochus by name, the Yona (or Yavana) Raja, and those princes who are near to, (or allied with) that monarch, universally (are apprised) that (two designs have been cherished by Priyadasi: one design) regarding men, and one relating to animals; and whatever herbs are useful to men or useful to animals, wherever there are none, such have been everywhere caused to be conveyed and planted, (and roots and fruits wherever there are none, such have been everywhere conveyed and planted; and on the roads) wells have been caused to be dug, (and trees have been planted) for the respective enjoyment of animals and men."

### Mr. Prinsep's Translation.

"Everywhere within the conquered province of rāja PIYADASI the beloved of the Gods, as well as in the parts occupied by the faithful, such as *Chola*, *Pili*, *Satiyaputra*, and *Ketilaputra*, even as far as *Tambapanni* (Ceylon); and moreover within the dominions of ANTIOCHUS, the Greek, (of which ANTIOCHUS's generals are the rulers,) —everywhere the heaven-beloved rāja PIYADASI's double system of medical aid is established; —both medical aid for men, and medical aid for animals; together with medicaments of all sorts, which are suitable for men, and suitable for animals. And wherever there is no. (such provision)—in all such places they are to be prepared, and to be planted: both root-drugs and herbs, wheresoever there is not (a provision of them) in all such places shall they be deposited and planted."

"And in the public highways wells are to be dug, and trees to be planted, for the accommodation of men and animals."

# INDEX AND VOCABULARY.

## အ ၁

အ	အံ	<i>a, an</i>	<b>a, or an.</b> a negative prefix. 110
အက္ခရာ		<i>akkhura</i>	<b>a letter</b> 14
အဂ္ဂ	အဂ္ဂိ	<i>agga. aggi.</i>	<b>excellent. Fire</b> 35
အဝ	အဝေ	<i>acha, or aja,</i>	<b>go, move, 139. A goat</b> 154
အဇ္ဈ	အဇ္ဈတနိ	<i>ajja. ajjataní</i>	<b>now, 136. Present tense</b> 82
အဏ္ဍ	အဓိ	<i>ajjha, for adhi</i>	<b>for ADHI before a vowel</b> 134, 137
အည	အညါ	<i>anya</i>	<b>another</b> 80, 135
အဋ္ဌ	အဋ္ဌ	<i>atāṭa</i>	<b>a numeral,</b>
အဋ္ဌ	အဋ္ဌ	<i>aṭṭha,</i>	<b>a unit with 84 cyphers</b> 75
အဋ္ဌ	အဋ္ဌ	<i>aṭṭhi,</i>	<b>numeral eight, half</b> 71
အဋ္ဌ	အဋ္ဌ	<i>adha.</i>	<b>a bone</b> 40
အတိ	အတိ	<i>ati, a particle denoting</i>	<b>half</b> 161
အတိ	အတိ	<i>ato,</i>	<b>excess, much</b> 136, 137
အတိ	အတိ	<i>atta, atra,</i>	<b>again, afterwards</b> 27
အတ္တ	အတ္တ	<i>attá</i>	<b>here</b> 135, 136
အတ္တ	အတ္တ	<i>attha, learned,</i>	<b>self</b> 79
အတ္တ	အတ္တ	<i>attha,</i>	<b>signification</b> 14
အတ္တ	အတ္တ	<i>attha,</i>	<b>a continuative particle</b> 138
အဋ္ဌ	အဋ္ဌ	<i>adun,</i>	<b>see amu, this,</b> 57
အဋ္ဌ	အဋ္ဌ	<i>adha,</i>	<b>below, down</b> 137
အဋ္ဌ	အဋ္ဌ	<i>adhama,</i>	<b>low, vile</b> 27
အဋ္ဌ	အဋ္ဌ	<i>adhi,</i>	<b>above, superiority</b> 137
အဋ္ဌ	အဋ္ဌ	<i>anta,</i>	<b>end, final</b> 28
အဋ္ဌ	အဋ္ဌ	<i>antara,</i>	<b>within, or without</b> 136, 138
အဋ္ဌ	အဋ္ဌ	<i>antariyya,</i>	<b>an outer garment</b> 24

အနွ	<i>anna,</i>	boiled rice	160	
အနာဂတ	<i>anágata,</i>	future	165	
အနဂါရ	<i>anágára,</i>	an anchorite	23	
အနာဂါတံ	<i>andrátan,</i>	perpetually	136	
အနိက	<i>antika,</i>	near	79	
အနု	<i>anu,</i>	after, alike	137	
အဝ	<i>apa,</i>	off, from, away	137	
အပ္ပ	<i>appa,</i>	small,	79	
အပပံ	<i>apapan,</i> a numeral	a unit with 77 ciphers	75	
အပါယ	<i>apáya,</i>	state of punishment	154	
အပိ	<i>api,</i> preposition and conj.	upon, 137; and, also	138	
အဘ္ဓ	<i>abbha</i>	အဘိ <i>abhi</i>	towards, upon	137
အမ္ပုတံ	<i>ampútan,</i> a numeral,	a unit with 56 ciphers	75	
အမ	<i>amu,</i>	this, that	52	
အမ္မ	<i>ahma,</i>	See pronoun I	48	
အယံ	<i>ayan,</i>	this	51	
အယ	<i>aya,</i>	to go; iron	146	
အရံ	<i>aranya,</i>	a forest	16	
အရဟ	<i>araha,</i>	to be worthy	162	
အရိယ	<i>ariya,</i>	a Buddhist Saint	152	
အလ	<i>ala,</i>	to adorn	148	
အလသ	<i>alasa,</i>	lazy	146	
အဝ	<i>ava,</i>	away, down	137	
အဝေါ	အဝေါဝ <i>avachá, avocha</i>	he said	126	
အသ	<i>asa,</i>	to be 115; to eat	145	
အသင်္ချေယျံ	<i>asangkyeyyan</i>	an innumerable number	75	
အသဝ	<i>assa,</i>	a horse	153	

အာသန	<i>asana,</i>	food	152
အာဒိတိ	<i>asiti,</i>	eighty	74
အဟဟံ	<i>ahahan,</i> a numeral,	a unit with 70 ciphers	75
အဟံ	<i>ahan,</i>	the pronoun I	49
အဟိ	<i>ahi,</i>	a snake	166
အဟော	<i>aho</i>	an exclamation	138
အံ	<i>an,</i> the anuswara sometimes inserted between words		29
အံ၇	<i>anja,</i>	to desire	149

အာ A

အာ	<i>á,</i>	to	137
အာကာရ	<i>ákára,</i>	a sign	24
အာချ	<i>ákhyá,</i>	to say	
အာစရိယ	<i>áchariya,</i>	a teacher	iv
အါဒိ	<i>ádi,</i>	beginning	66
အါဒိဇ္ဈ	<i>ádichcha,</i>	the sun	170
အာမ	<i>áma,</i>	yes	136
အာယတန	<i>áyatana,</i>	an abode	169
အါယု	<i>áyu,</i>	age	46
အာဟ	<i>áha,</i>	he said	125
အာဝိန္တ	<i>álinta,</i>	a terrace	22

အို I

အို	<i>i</i>	to go	129
အိုဇ္ဈ	<i>ichchha,</i>	to wish	127
အိုတရ	<i>itara,</i>	either, other	80
အိုတိ အိုဇ္ဈ	<i>iti, ithan,</i>	thus, so	136

ဣတ္တိ	<i>itti,</i>	a woman	170
ဣဒ ဣဝ	<i>ida, idha.</i>	here	20, 30
ဣဒါနိ	<i>idāni,</i>	now	185
ဣန္ဒပထနဂရ	<i>indapathanagara</i>	Delhi	
ဣန္ဒြိ	<i>indri,</i>	a faculty	26
ဣမ	<i>ima,</i>	this	51
ဣဿာရ	<i>issara,</i>	the powerful-one	152
ဣဿ	<i>isu,</i>	to desire	127, 141
ဣဟ	<i>iha,</i>	here	136

## ဣ I

ဣဒိ	<i>idi,</i>	like this	149
ဣသံ	<i>isan,</i>	a little	136

## ဥ U

ဥ ဗုဒ္ဓ	<i>u, Sanscrit ud,</i>	up	137
ဥက္ကုသ	<i>ukkusa,</i>	an eagle	157
ဥစ္စာတ	<i>uchchate,</i>	is said	126
ဥတ္တ	<i>utta</i>	spoken	142
ဥတ္တမ	<i>uttama,</i>	best	70
ဥဓက	<i>udaka</i>	water	22
ဥဓဓိ	<i>udadhi</i>	the sea	25
ဥဓါဟရဏ	<i>udāharana</i>	an example	iv
ဥဏ္ဍာ	<i>unnāda</i>	to echo	182
ဥပ	<i>upa</i>	above, near,	137 154
ဥပက္ခမ	<i>upakkama</i>	diligence	111
ဥပပဉ္စ	<i>uppajja</i>	born	133, 162

ဥပဇ္ဈာယ	<i>upajjhāya</i>	a teacher	157
ဥပပတိ	<i>upapati,</i>	a paramour	127
ဥပရိ	<i>upari,</i>	over	139
ဥပ္ပသံ	<i>uppulan</i>	a unit with 98 ciphers	75
ဥပ္ပါယာသာ	<i>uppāyāsā</i>	infirmity	170, 174
ဥပ္ပါဒါန	<i>uppādāna</i>	attachment	169
ဥဘယ	<i>ubhaya</i>	both	23
ဥရ	<i>ura</i>	breast	164
ဥသာဘ	<i>usabha</i>	a measure	25
ဥသိရ	<i>usira</i>	a root of khus-khus	25

ဧက	<i>eka</i>	one	46
ဧကဒါ	<i>ekadā</i>	at one time	135
ဧတ	<i>eta</i>	this, that	50
ဧဒိ	<i>edī</i>	like that	
ဧလာ	<i>elā</i>	cardamom,	18
ဧဝံ	<i>evan,</i>	as, when	138
ဧသ	<i>esa</i>	to wish	127

ဓဝ	<i>o, for ava</i>	away	137
ဓက	<i>oka</i>	speaking	142
ဓကာ	<i>omaka</i>	inferior	27
ဓရာသ	<i>orasa</i>	best, son	23

# က K

K is often interchanged with g, page 19, and sometimes with ch, page 139. Kkh often corresponds to क् ksh in Sanskrit.

ကညာ	<i>kamyá</i>	<b>a virgin</b>	37
ကဏ	<i>kana</i>	<b>small</b>	70
ကဏ္ဍ	<i>kahṇa,</i>	<b>black</b>	155
ကတရ	<i>katara</i>	<b>which?</b>	80
ကတ္တ	<i>kattu</i>	<b>a doer</b>	64
ကထ	<i>katha</i>	<b>speak,</b>	140
ကထာနံ	<i>kathánan</i>	<b>a unit with 126 ciphers</b>	75
ကန္တရ	<i>kantara</i>	<b>desirable</b>	30
ကပိ	<i>kapi</i>	<b>an ape</b>	
ကပ္ပိလဝတ	<i>kappilavata</i>	<b>a city on the Gogra</b>	
ကမ္မ	<i>kamma</i>	<b>a deed</b>	66
ကယ	<i>kaya</i>	<b>the body,</b>	144
ကယ	<i>kura</i>	<b>to do,</b> 99, 128, 132, 133, 134	
ကရ	<i>karana</i>	<b>instrument of action</b>	145
ကရဏ	<i>kará</i>	<b>a doer, an artificer</b>	149
ကရိ	<i>karí</i>	<b>Coromandel</b>	
ကလိဂ်	<i>kalignga</i>		
ကဝ	<i>kava</i>	<b>to paint</b>	148
ကသိရ	<i>kasmira</i>	<b>Cashmere</b>	
ကဟာပဏာ	<i>kahaponá</i>	<b>a coin</b>	19
ကမ	<i>kama,</i>	<b>to desire</b>	
ကမိနိ	<i>kámini,</i>	<b>willingly</b>	136
ကဝိ	<i>kási</i>	<b>Benares</b>	
ကိ	<i>ki</i>	<b>to buy</b>	94
ကိ°	<i>kin</i>	<b>who? which? what?</b>	54
ကိတ	<i>kita</i>	<b>medicine</b>	140, 109, 113

ကိန့်ခေါ	<i>kinnukho</i>	<b>What?</b>	133
ကိလိသ	<i>kilisa</i>	<b>vicious</b>	104
ကု	<i>ku</i>	<b>bad, a particle</b>	145, 152, 185
ကုဇ	<i>kujā</i>	ကုဇ <i>kudha</i>	to be <b>angry</b> 93, 145
ကုဋ	<i>kūṭa</i>	<b>summit</b>	172
ကုဋေ	<i>kūṭe</i>	<b>ten millions</b>	75
ကုဒ္ဒါလ	<i>kudṭāla</i>	<b>a hoe</b>	159
ကုဋ္ဌ	<i>kubbha</i>	<b>a pot</b>	247
ကုမုဒံ	<i>kumudan</i>	<b>a unit</b> with 105 ciphers	75
ကုရ	<i>kuru,</i>	the vicinity of <b>Dehli</b>	
ကုရုရ	<i>kururā</i>	the <b>Osprey</b>	157
ကုသ	<i>kusa</i>	to <b>shine</b>	150, 147
ကုသိန္ဒြ	<i>kussinndrun</i>	a city on the <b>Gandak</b>	
ကေသ	<i>kesa</i>	<b>hair</b>	148
ကောဝိ	<i>kochi</i>	<b>any</b>	80
ကောနိ	<i>koti</i>	<b>ten millions</b>	75
ကောနိပ္ပကောနိ	<i>koṭippakoti</i>	<b>ten trillions</b>	75
ကောသိတ္တ	<i>kosabbhi</i>	<b>Kanouj</b>	
ကောသလ	<i>kosala</i>	<b>Oude</b>	
ကွ	<i>kwa</i>	<b>Where?</b>	ii, 80

ခ Kh

Occasionally Kh is represented in Sanskrit by ksh

ခဉ္ဇ	<i>khanyja</i>	<b>crooked footed</b>	161
ခဏ	<i>khanda</i>	<b>a division</b>	66
ခတ္တိ	<i>khatti</i>	<b>a king, a prince</b>	66
ခိဉ္ဇ	<i>khidā</i>	to <b>alarm</b>	131



කම	<i>khama</i>	to be patient	31
කමු	<i>khamu</i>	කණු <i>khanu</i>	to dig 131
කි	<i>khi</i>	to finish, end	25, 178
කුඝ	<i>khujja</i>	crooked backed	162
කි	<i>kh</i>	indeed	32

## G

Sometimes *g* is inserted between words, it often represents *k* in the root, page 19, sometimes *j*, page 139, and occasionally, *y*, page 140. *G* in Pali often stands for *gr* in Sanskrit.

ගඝ	<i>gachchha</i>	go	91, 124
ගන්ධ	<i>gandha</i>	odour	175
ගන්ධාර	<i>gandhāra</i> ,	Afghanistan	
ගත්තු	<i>yahna</i>	to take	98
ගන්ධපු	<i>gandhappa</i> ,	a celestial musician	171
ගම	<i>gamu</i> ,	go	124
ගරුඳ	<i>garuṣa</i>	ගරුඳ <i>garuḍa</i>	a griffon 160, 171
ගවය	<i>gavaya</i> ,	ගවය <i>gavaja</i>	the gayal 20
ගහ	<i>gaha</i> ,	to take, a house	32, 66, 131
ගිම	<i>gāma</i>	a village	29
ගීයති	<i>gāyati</i>	ගීතාති <i>gīṇāti</i>	sings 103, 111
ගී	<i>gī</i>	to sing	111
ගුණ	<i>guṇa</i>	a good attribute	44, 148
ගුප	<i>gupa</i>	to guard	93
ගො	<i>go</i>	an ox	42, 158

## Gh

Occasionally *gh* is interchanged with *g*, page 124. In Sanskrit it corresponds sometimes to *ghr*.

භද්	<i>ghaṭa</i>	to unite	ii, 172
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භද්ද	ghaḍḍa	a water jar	158
භාස	ghāna	the nose	176
භාත	ghata	හාන hana	to kill 138
භොග්ග	gheppa	ගාන gaha	to take 98
භාම	ghāma	to go	124
භාල	ghara	a house	70
භාස	ghasa	to eat	107

ච Ch

Sometimes *ch*, is interchanged with *k*, page 139, sometimes with *j*, page 19, and *chckha* may represent *ch*, *t*, *th*, *d*, *bh*, *m*, *s*, or *h*, page 139, 138, 142. *Chch* in Pali occasionally represents *च* *ty* in Sanskrit, and *chchh* is sometimes *ksh* in Sanskrit.

ච	cha	and	138
චක්කු	chakkhu	the eye	173
චංකමාති	changkamati	ගාන gama	goes 108, 114
චා	chaja	to abandon	130
චා	chala	to shake	114
චතු	chatu	four	47, 71, 76
චන්ද්‍රිමා	chandimā	the moon	170
චා	chara	to observe	144
චාල	charaṇa	the foot	172
චාල	chāpa	a bow	143
චි	chi	to assemble	104
චිකිච්චාති	chikichchhati	practises medicine	113
චිත්ත	chāraṇa	a long time	135
චු	chuba	to kiss	154
චු	chura	to steal	102, 152
චොර	chora	a thief	152

ဆ	chha	six	71
ဆဒ	chhada	to cover	140
ဆိဒ	chhida	to cut	112, 131, 95

## ဇ J

Sometimes *j* is represented by *g*, page 149, by *gng*, by *tti*, by *th*, page 140, and occasionally it represents *g*, *gh*, page 113, *d, dh*, page 140, 183, *y*, page 20, *s*, page 141, and *h*, page 113.

ဇတိ	jati	birth	170, 29
ဇန	jana	bear, be born	134
ဇရ	jara	old, age	126, 174
ဇာလ	jāla	a net	143
ဇလနိဋိ	jalanidhi	ocean	25
ဇာ	jā	knows	125
ဇာဂရ	jagara	to awaken	103
ဇာယိ	jāyi	meditating	170
ဇိ	ji	to conquer	134, 19
ဇိဏ္ဏ	jima	old	70, 132
ဇိရ	jira	to grow old	126
ဇိဂါ	jihvā	tongue	176
ဇုထ	juta	to shine	106

## ဈ Jh

*Jh* sometimes represents *dh*, page 59, 91.

ဈာန	jhāna	miraculous power	31
ဈာသ	jhasa	a fish	
ဈာသိကာ	jhallikā	a cricket	

ည Ny

193

ည Ny

ညာ nyá

to know 134, 125, 145, 178

၌ Th

Occasionally *th*, is interchanged with *th*, page 18, and sometimes with *dh*, page 19. When the second consonant of a word, it often indicates the passive past participle, page 130.

In the following verb it is represented in Sanskrit by *dh*.

၌ thá

to place, stand 91, 103

၃ D

၃ သ dāha

to burn

131

တ T

T is sometimes inserted between words, page 28, sometimes it is interchanged with *dh*, page 19, sometimes it is changed to *chch*, page 140, and occasionally it represents *j*, page, 140, and *n*, page 141. *Tt* usually corresponds to *rt* in Sanskrit.

တက္ကသီလ takkasīla

**Taxilla**

တချီ tachchha

to hew

159

တဏှာ taṇhā

concupiscence

165

တတ္တatta တတြtatra

there

135

တတိယtatiya

third

76

တထာtatha

thus, besides

135, 23

တဒါtadā

then

139

တတtapa

to burn

130, 174

တပပtapasa

asceticism

161

တဖtapha

to please

170

တမ္ပပနိ tamppapani

Ceylon

11

တရ	<i>tara</i>	to cross, descend	132
တဟံ	<i>tahan</i>	တဟိ <i>tahin</i>	there 136
တာသီသ	<i>tātisa</i>	forty	73
တယာ	<i>tayo</i>	တြိ <i>tri</i> တိ <i>ti</i>	three 46, 71
တိရ	<i>tira</i>	beyond	154
တိလ	<i>tila</i>	sesamum	143
တိသ	<i>tisa</i>	thirty	72
တု	<i>tu</i>	but	138
တုဒ	<i>tuda</i>	to pain	140
တုဏှ	<i>tunda</i>	a snout	147
တုရဂ	<i>turaga</i>	a horse	142
တေဇ	<i>teja</i>	a light	170
တွံ	<i>twan</i>	တုမှံ <i>tuhman</i>	thou 48

## S D

*D* is sometimes inserted between words, page 65. It is occasionally changed to *chchh*, to *jj*, to *t*, and to *tr*, page 140.

ဒဏှ	<i>danda</i>	a stick	149
ဒဏှိ	<i>dandī</i>	a pilgrim	35
ဒဉ	<i>damu</i>	to tame	131, 144
ဒရ	<i>darb</i>	to dread	144
ဒဠ	<i>dala</i>	to shine	108
ဒဝ	<i>dava</i>	ဒယာ <i>duya</i>	goes 104
ဒသ	<i>dasa</i>	ten	71
ဒုသ	<i>dusa</i>	to be wicked	145
ဒါ	<i>dā</i>	to give	91, 127, 82
ဒတ္တ	<i>datta</i>	a sickle	159
ဒိဝ	<i>diva</i>	to play	94, 96
ဒိဝါ	<i>divā</i>	by day	156

ဒီယ	<i>disa</i> , a place,	to see, speak	125, 129, 153
ဒု	<i>du</i>	to pain, ill	150, 137
ဒုတိယ	<i>dutiya</i>	second	76
ဒုက္ခ	<i>dukkha</i>	pain	174
ဒုဟိတိတ	<i>duhitita</i>	a daughter	65
ဒေဝ	<i>deva</i>	a deva	13
ဒေဝါနံပိယ	<i>devānanpiya tissa</i>	a king of Ceylon	ii
ဒေါသာ	<i>dosa</i>	at night, sin	136, 174
ဒ္ဓါရ	<i>dvāra</i>	a door	143

၀ Dh

*Dh* is interchanged with both *th* and *ṭh*, page 19, and is sometimes changed to *jh*, page 91, 59.

၀ ဝှ	<i>dhanya</i>	paddy	31
၀ နှ	<i>dhana</i>	property	111, 148
၀ မှ	<i>dhama</i>	to discipline	91
၀ ဗှ	<i>dhamma</i>	law	144
၀ ရှ	<i>dhara</i>	to hold	108
၀ ဝှ	<i>dhā</i>	to bear	134, 150
၀ ဝှိတိတ	<i>dhātita</i>	daughter	65
၀ ဝှတု	<i>dhātu</i>	a root	25
၀ ဝှ	<i>dhe</i>	to drink	150

၀ N

*N* is sometimes inserted between words, page 23, sometimes it is interchanged with *n*, page 132, and is occasionally changed to *t*, page 141. When the second consonant of a word, it is more often a formative than a radicle.

၀ na,	၀ no	၀ nahi	no, not	136
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နဝ	<i>nacha</i>	နရ	<i>nafa</i>	to dance	130, 140
နဝ	<i>nātha</i>			a lord	161
နဒိ	<i>nadī</i>			a river	38
နမ	<i>nama</i>			to bow, glory	108, 162
နရ	<i>nara</i>			a man	160
နဝ	<i>nava</i>			nine	71
နဝုတိ	<i>navutī</i>			ninety	74
နဟုတံ	<i>nahutan</i>			a unit with 28 ciphers	75
နိန္နဟုတံ	<i>ninnahutan</i>			a unit with 35 ciphers	75
နာနာ	<i>nānā</i>			variously	136
နာဂရ	<i>nāgara</i>			a city	143
နိ	<i>ni</i>			to guide, in	137, 134
နိရပုဿ	<i>nirabpūdan</i>			a unit with 63 ciphers	75
နိရိ	<i>niri</i>			hell	66
နိရောဓ	<i>nirodha</i>			extinction	163
နိဿ	<i>nissa</i>			to trust in	145
နိ	<i>ni</i>			without	137
နော	<i>neda</i>			near	70

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 ဝ P

*P* is often interchanged with *b*, page 19, and frequently represents *pr* in Sanskrit. *Lp* in Sanskrit is occasionally *pp* in Pali.

ဝ	<i>pa</i>	ပြ	<i>prā</i>	before	137
ပကာရဏ	<i>pakarāṇa</i>			a book	14
ပဂ	<i>page</i>			in the morning	136
ပဂ္ဂဟ	<i>paggahya</i> , ဂဟ	<i>gaha</i>		taken up	138
ပဝ	<i>pacha</i>			cook	87, 129

ပစ္စ	<i>pachchha</i>	to ask	130
ပစ္စတော	<i>pachchato</i>	behind	135
ပစ္စယ	<i>pachchaya</i>	effect	169
ပဉ္စ	<i>panycha</i>	five	47, 71
ပညာသ	<i>panyāsa</i>	fifty	73
ပည	<i>panya</i>	wisdom	68
ပခု	<i>paṣa</i>	to surround	147
ပခုန	<i>paṣhana</i>	prayer	162
ပုဏ္ဏရိကံ	<i>punṭarikaṇ</i>	a unit with 119 ciphers	75
ပတ	<i>pata</i>	to go	158
ပတိ	<i>pati, pati</i>	master, back	19, 137
ပထဝီ	<i>pathavī</i>	the earth	65
ပဒ	<i>pada</i>	to go, a word	81
ပဒိ	<i>pati</i>	a foot-path	25
ပဒုမ	<i>paduma</i>	a lotus	19
ပဒုမ်	<i>paduman</i>	a unit with 112 ciphers	75
ပန	<i>pana</i>	to accumulate	
ပပ္ပတ	<i>pappata</i>	a mountain	110
ပမာဒ	<i>pamādo</i>	carelessness	30
ပရက္က	<i>parakka</i>	diligence	153
ပရ	<i>parā</i>	another	81
ပရာ	<i>para</i>	back, excess	137
ပရိ	<i>pari</i>	around, very	137, 132
ပရိဒေဝ	<i>parideva</i>	lamentation	170
ပရောက္ခာ	<i>parokkhā</i>	the perfect tense	82
ပဝရ	<i>pavara</i>	excellent	171
ပဟိန	<i>pahinā</i>	abandoned	26



ပါ	<i>pá</i>
ပါဝ	<i>pápa</i>
ပါရ	<i>pápu</i>
ပါဠိ	<i>páli</i>
ပါသာ	<i>pásáda</i>
ပိ	<i>pi</i>
အပိ	<i>api</i>
ပိဋ္ဌ	<i>piṭṭh</i>
ပိဏ္ဍ	<i>piṇṭa</i>
ပိတု	<i>pitṭu</i>
ပိယ	<i>piya</i>
ပုတ္တ	<i>putta</i>
ပု	<i>puna</i>
ပုပ္ဖ	<i>puppha</i>
ပုမာ	<i>pumá</i>
ပုရာတာ	<i>purato</i>
ပူဇ	<i>pūja</i>
ပူရ	<i>púra</i>
ပူရိသ	<i>púrisa</i>
ပြစ်စာ	<i>prichchhá</i>

to drink, preserve	134, 13
wicked, sin	69
to obtain	97, 104
a line	18, 13, 10
a spire, a temple	154
and	138
the back	161
a lump, boiled rice	30
a father	41 67
beloved	ii
a son	164
again	134
a flower	31
a male	39, 67
before	135
to offer	144
a country, to fill	132
a man	34, 158
scorpio	16

## U Ph

*Ph* is sometimes interchanged with *bh*, page 19.

ဖရဂူ	<i>phaggune</i>
ဖရသု	<i>pharasu</i>
ဖုလ	<i>phala</i>
ဖုသ	<i>phassu</i>
ဖောဋ္ဌ	<i>phothappa</i>

a lunar mansion	19
an ax	159
to finish, bear fruit	31
to find, feel	
touch	175

*B* is often interchanged with *n*, page 19, sometimes with *p*, and occasionally with *bh*, page 112, 131.

ဗဒု	<i>baṭa</i>	<b>firm</b>	70
ဗန္ဓု	<i>bandhu</i>	<b>a kinsman</b>	68
ဗိန္ဓု	<i>bindu</i>	<b>a drop, unit with 49 ciphers</b>	154, 75
ဗရဏသီ	<i>baranasi</i>	<b>Benares</b>	
ဗလ	<i>bala</i>	<b>strong, strength</b>	68
ဗဟ	<i>baha</i>	<b>to obtain</b>	131
ဗုဓ	<i>budha</i>	<b>to know</b>	59, 162, 130, 140
ဗျက္ခ	<i>byakkha</i>	<b>a tiger</b>	10
ဗြဟ္မ	<i>bravi</i>	<b>to say</b>	125
ဗြဟ္မ	<i>brahma</i>	<b>a Brahmin</b>	66, 170

*Bh* is interchanged with *ph*, page 19, and is changed occasionally to *chchh*, and *ddh*, page 141.

ဘဂ	<i>bhaga</i>	<b>glory</b>	148
ဘဂဝါ	<i>bhagavá</i>	<b>a lord</b>	164
ဘဇ	<i>bhaja</i>	<b>to enjoy</b>	96
ဘလ	<i>bhaya</i>	<b>to fear</b>	152
ဘလဂုနီ	<i>balaguni</i>	<b>a lunar mansion</b>	19
ဘဝ	<i>bhava</i>	<b>your Lordship</b>	78
ဘိ	<i>bhá</i>	<b>to shine</b>	149
ဘိတု	<i>bhátu</i>	<b>a brother</b>	40
ဘဝသ	<i>bhása</i>	<b>to speak</b>	129
ဘိက္ခု	<i>bhikkhu</i>	<b>a priest</b>	36, 65
ဘိဒ	<i>bhida</i>	<b>to distribute, divide</b>	103 131

ဘုရ	<i>bhujā</i>	to eat .	107
ဘုရဂ	<i>bhujaga</i>	a snake	142
ဘု	<i>bhā</i>	to be	93, 112, 117
ဘုမိ	<i>bhumi</i>	earth	
ဘော	<i>bo</i>	a term of address	138

## M

*M* is sometimes inserted between words, page 28, and when the second consonant of a root, it is occasionally interchanged with *chchh*, page 141, and *n*, page 131.

မကုဒ္ဒ	<i>makudā</i>	a crest, tiara	171
မဂ	<i>maga</i>	to go	147
မဂဓ	<i>magada</i>	Magada	143
မင်္ဂလ	<i>mangala</i>	fortunate	147
မဇ	<i>maja</i>	to squeeze in the hand	91
မဒ	<i>mada</i>	to madden	91, 148
မစ္ဆာ	<i>machchhā</i>	intoxication	148
မဇ္ဇတိ	<i>majutī</i>	power	153
မဇ္ဈမ	<i>majhama</i>	middle	v
မတ	<i>matā</i>	knowledge	141
မတိ	<i>matī</i>	wisdom, death	37, 148
မထ	<i>matha</i>	to nourish, box	92, 140
မဇ္ဈရ	<i>madhura</i>	Madura on the Jumna	165
မန	<i>mana</i>	to mind, know	148
မတ္တိ	<i>mattī</i>	knowledge	148
မုနိ	<i>muni</i>	an ascetic	148
မနု	<i>manu</i>	to know, think	134, 148
မနုဇ	<i>manuja</i>	man	171

မယုရ	<i>mayúra</i>	a peacock	143
မရ	<i>mara</i>	to die	141, 148
မရဏ	<i>māraṇa</i>	death	174
မရတ္တ	<i>malla</i>	a boxer	140
မာသ	<i>masa</i>	to weigh	147
မနုဿ	<i>manussa</i>	man	148, 150
မာသုရ	<i>masura</i>	a pea	147
မဟ	<i>maha</i>	to worship	92
မဟာ	<i>mahá</i>	great	152
မဟာဂဏသနံ	<i>mahākathānan</i>	a unit with 133 ciphers	75
မဟိဋ္ဌ	<i>mahinsa</i>	a buffalo	143
မဟု	<i>mahun</i>	often	167
မာ	<i>má</i> prohibitive particle	to love, measure	91, 136
မာတု	<i>mātu</i>	a mother	41, 67
မာန	<i>māna</i>	to love, respect	67
မာရ	<i>mara</i>	death, Kama	160
မာလ	<i>māla</i>	a flower	147
မာသ	<i>māsa</i>	a month	161
မိဒ	<i>mida</i> မေတ္တိ <i>metti</i>	love	140
မုစ	<i>mucha</i>	to free	103, 178
မုဒ	<i>muda</i>	to enjoy	93
မုဓာ	<i>mudhá</i>	in vain	136
မုသ	<i>musa</i>	to break	147
မူလ	<i>mūla</i>	a root	25
မေဓ	<i>medha</i>	understanding	69
မောဟ	<i>moha</i>	folly	174, 132
မောက္ခ	<i>mokkha</i>	to loose, free	
မံသ	<i>mansa</i>	flesh	

Y is sometimes inserted between words, page 29, it is sometimes interchanged with *j*, page 20, when the last of a compound character, it often represents *i*, page 24, exceptionally it is changed to *i* page 92, occasionally it stands for *h*, in the root, and when added in conjugation is most usually changed to the preceding consonant, thus doubling it, page 91, 133.

ယ	ya	who, which, what	53
ယက္ခ	yakkha	a beloo	161
ယာဇ	yaja	to worship	92
ယတ္တ	yatta	ယတ္ထ yatra where	135
ယဘော	yato	wherefore	138
ယသ	yathá	as	29, 135, 154
ယဒါ	yadá	when	135
ယဒိ	yadī	if, when	138
ယမ	yamu	to restrain	127
ယာသ	yácha	ask	129
ယာဝ	yáva	as much as	135, 154
ယုဇ	yuja	to join, unite	139, 93, 130
ယုဇန	yumuna	the Jumna	
ယောဇန	yojana	a yuzena	158

R is sometimes inserted between words, page 29, when the second radical of a root, it is changed occasionally to *t*, *tt*, or *mm*, page 141, it is sometimes interchanged with *l* page 20, and is occasionally rejected before the termination of the passive past participle, page 131, 142.

ရက္ခ	rakkha	to guard	129
ရုစ	rucha	to shine	93

		ရ R	205
ရဇ	<i>raja</i>	to possess passion	178
ရဒ္ဒ	<i>ratha</i>	desiring	140
ရတ္တိ	<i>ratti</i>	night	170
ရသ	<i>ratha</i>	a carriage	147
ရမ	<i>ramu</i>	to enjoy	129, 166
ရဝိဟံသ	<i>ravihansa</i>	a sun-duck	157
ရသ	<i>rasa</i>	taste	175
ရသဂ	<i>rdga</i>	passion, rage	174
ရါဇာ	<i>rájā</i>	a king	42, 66
ရိ	<i>ri</i>	to injure	177
ရဇဂြိဟ	<i>rajágríha</i>	Rajagriha in Maguda	
ရိဝ	<i>richa</i>	to destroy	139
ရိတေ	<i>rite</i>	without	138
ရုဇ	<i>ruja</i>	to be sick	142
ရုဓ	<i>rudha</i>	to hinder, obstruct	95, 131
ရုဗ	<i>rupa</i>	to confuse	104
ရူပိမိ	<i>rúchimá</i>	lustre	68
ရူပ	<i>rupa</i>	to form, an image	34, 67, 161
ရေဏ	<i>reṇu</i>	dust	149

## လ L

L is sometimes inserted between words, page 29, occasionally it is interchanged with r, page 20, and when the last consonant of a word, it sometimes represents the participial t, page 131.

လက္ခ	<i>lakṣha</i>	to mark, notice	161
လက္ခံ	<i>lakṣhan</i>	a lack	75
လာဘ	<i>labha</i>	to obtain	91
လာဝက	<i>lávaka</i>	a reaper	143
လိက္ခ	<i>likṣha</i>	to write	

လိပ	<i>lipa</i>	to smear	130
လု	<i>lu</i>	to cut, reap	143
လောက	<i>loka</i>	the world	153
လောဟိတ	<i>lohita</i>	red	152

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 ဝ V

V is sometimes inserted between words, page 29, it is often changed to *b*, page 19, when a second radicle it is occasionally changed to *tt*, page 141, when the last consonant in a verb, it often represents *u*, in the root, page 93, and when the last of a compound letter, it is often *u*, changed in Permutation, page 26.

ဝက္ခ	<i>vakkha</i>	to say	126
ဝဗ္ဗာနာ	<i>vaghána</i>	a porch	22
ဝရ	<i>vacha</i>	to speak	91, 126, 142
ဝရန	<i>vachana</i>	ဝဗ္ဗာ <i>vachasa</i> a word	78, 144
ဝဗ္ဗိ	<i>vachchá</i>	dwelling	141
ဝတ္တ	<i>vatta</i>	a garment	141
ဝဒ	<i>vada</i>	to speak	144
ဝဒ္ဓ	<i>vanda</i>	to worship	132, 146
ဝဋ	<i>vadhá</i>	a daughter in law	38
ဝမ	<i>vama</i>	ဝရ <i>vamu</i> to vomit	131, 142
ဝရ	<i>vara</i>	to preserve	141
ဝရံ	<i>varan</i>	better	70
ဝသ	<i>vasa</i>	to dwell, live,	130, 141, 160
ဝဟ	<i>vaha</i>	to flow	92
ဝါ	<i>vá</i>	to go, blow, or	138, 145
ဝါတ	<i>váta</i>	wind	143
ဝါသိ	<i>vási</i>	an ax	159
ဝိ	<i>vi</i>	a particle, ex-dis-un	137

ဝိဇ္ဇာ	<i>vijjā</i>	knowledge	160
ဝိညာဏ်	<i>vinayaṇa</i>	knowledge	173
ဝိဒ	<i>vidā</i>	to know	104, 140, 147
ဝိန	<i>vina</i>	to instruct	143, 145
ဝိနယ	<i>vinaya</i>	the Vinaya	145
ဝိနာ	<i>vinā</i>	besides	138
ဝိဘဏ္ဍ	<i>vibhāṇu</i>	to turn	131
ဝိမံသ	<i>vimāṇsa</i>	to investigate	114
ဝိမုခ	<i>vimukha</i>	an ugly face	152
ဝိမုတ္တ	<i>vimutta</i>	ရမု <i>myucha</i> to liberate	103, 176
ဝိရဂ	<i>virāga</i>	ဝိရဇ္ဈ <i>virajja</i> unpassioned	178
ဝိဝိဓ	<i>vivicha</i>	to be solitary	133
ဝိသ	<i>visa</i>	pre-eminent	69
ဝိသရ	<i>visara</i>	to go	131
ဝိဟိ	<i>vihi</i>	paddy	159
ဝိဟိတ	<i>vihita</i>	adjudged	26
ဝိသ	<i>visa</i>	twenty	72
ဝါတ္ထိ	<i>vutti</i>	a commentary	24
ဝါဒိ	<i>vuddhi</i>	increase	iv
ဝါဓ	<i>vudha</i>	ဝါဗ <i>vudā</i> to increase	91, 141
ဝါသ	<i>vusa</i>	be done, finished	178, 128
ဝါဟ	<i>vuha</i>	to increase, grow	92
ဝေ	<i>ve</i>	to go, certainly	136, 149
ဝေဏှ	<i>venu</i>	a bamboo	149
ဝေဒ	<i>veda</i>	the Veda	147
ဝေသာဏီ	<i>vesālī</i>	a city on the Gandak	
ဝေဒနာ	<i>vedanā</i>	sensation	169



*S* when the second radical, is occasionally changed to *ch-*  
*chh*, to *jjh*, and *dh*, page 141

သ	sa	သဝ	sá	တံ	tan	နံ	nan	he, she, it	49
သက	saka							to be able, own	91, 79
သကဓု	sakafa							Oude	10, 17
သခိ	sakhi	သခါ	sakhá					a friend	66, 42
သင်္ဂါ	sangkhya							a number	23
သင်္ဂါရ	sangkhára							existence	170
သစ္စ	sachcha							truth	140
သဗ္ဗ	sanycha							to quiet	140
သဇ္ဇိန	sajjana							the virtuous	92
သဓု	safa							to manifest	169
သဌိ	safhi							sixty	73
သတ	sata							to be true	140
သတံ	satan							one hundred	75
သဟသိ	sahasam							a thousand	75
သတတံ	satatán	သဉာ	sandá					perpetually	136
သတ္တ	satta							seven	71
သတ္တာ	sattá							a teacher	156
သတ္တတိ	sattati	သတ္တရိ	sattari					seventy	74
သဒ္ဓ	sadda							sound, word	156
သဒ္ဓါ	saddhá							faith	22
သန္တိ	santa							peace	111
သနန္ဒ	sanadda							modesty	170
သဗ္ဗ	sabpa	သဗ္ဗ	sabba					all, every	43, 135
သမဏ	samana							a Buddhist priest	153
သမ္ပဿ	samphassa							impression	173

သည	<i>sanya</i>	perception	
သတိ	<i>sati</i>	circumspection, caution	
သန္တိ	<i>saddhin</i>	with	138
သမာ	<i>sammā</i>	near	136
သမ္ဘာ	<i>samma</i>	well, good, complete	162
သမ	<i>samu</i>	to quiet	131
သမုဒ္ဒ	<i>samuddha</i>	the ocean	110
သယံ	<i>sayan</i>	own	79
သရ	<i>sara</i>	to remember, a vowel	131
သရီရ	<i>sarīra</i>	the body	
သလ	<i>sala</i>	to enter, go	
သတ္တ	<i>salla</i>	an arrow	20
သသ	<i>sasa</i>	a hare	10
သဟ	<i>saha</i>	သမံ <i>suman</i>	with 138
သံ	<i>san</i>	with	137, 139
သံဂိတ	<i>sankhita</i>	abridgment, epitome	vi
သံဃ	<i>sangha</i>	a church, assembly	23
သံသာရ	<i>sansāra</i>	world-misery	152
သာခ	<i>sāḥa</i>	a branch	182
သာဒိ	<i>sādi</i>	equal to it, like	149
သာမိ	<i>sāmi</i>	a master, lord	
သာရ	<i>sādhu</i>	သာဟု <i>sāhu</i>	yes, good 26, 136
သာဝ	<i>sādha</i>	firm	
သာဝတ္ထိ	<i>sāvatti</i>	Ayodhya	136
သာဓာ	<i>sāmā</i>	golden	70
သာလ	<i>sāsa</i>	to teach, mustard	29
သိ	<i>si</i>	to sleep	129

သီဝ	<i>sicha</i>	to pour	130
သီသာ	<i>sissa</i>	a disciple	iv
သီဟဠ	<i>síhala</i>	Ceylon	
သု	<i>su</i>	to hear, praise, well	137, 156
သုဏ္ဍာတိ	<i>suṇḍāti</i>	he hears, praises	
သုကတံ	<i>sukatan</i>	doing well, merit	24
သုဂန္ဓ	<i>sugandha</i>	good smell	
သုခ	<i>sukha</i>	happiness	32, 163
သုဂ္ဂုပ	<i>sugupa</i>	to hide	130
သုဏ္ဍ	<i>sun</i>	a dog	10
သုစ	<i>sucha</i>	to grieve	142
သုနခ	<i>sunakha</i>	a dog	132
သုတ္တ	<i>sutta</i>	an aphorism	iv
သုပ	<i>supa</i>	to sleep	130
သုပဝ	<i>supava</i>	a monkey	10
သုဘ	<i>subha</i>	to gore	96
သုဝ	<i>suva</i>	to injure	141
သုဝဏ္ဏ	<i>suvaṇṇa</i>	gold	146, 161
သုဝဏ္ဏ	သုဝိ <i>suvaṇṇa bhūmi</i>	Thatung, Pegu	
သုရ	<i>súra</i> အသုရ <i>asura</i>	angel, fallen angel	171
သေတ	<i>seta</i>	white	
သေဝ	<i>so</i>	six	71
သေဝက	<i>soka</i>	grieving	142
သေဝကရ	<i>sokara</i>	hog	143
သေဝကန္တကံ	<i>sokundhikan</i>	a unit with 91, ciphers	75
သေဝတ	<i>rota</i>	the ear	22, 175
သေဝဋ္ဌသ	<i>solasa</i>	sixteen	15, 72

*H* in the formation of words is sometimes changed to *chchh*, and occasionally to *y*, page 141, and in reduplication to *j*, page 113.

ဟတ္တိ	<i>hatti</i>	an elephant	65
ဟန	<i>hana</i>	ဃာတ <i>ghata</i> to kill	129, 134, 149
ဟန္တ	<i>handa</i>	now	136
ဟရ	<i>hara</i>	to carry	80, 107
ဟသ	<i>hasa</i>	to rejoice	129
ဟာ	<i>há</i>	to reject	146
ဟိယတိ	<i>hiyati</i>	is rejected	26, 92
ဟိ	<i>hi</i>	to go, if, certainly	186
ဟိတံ	<i>hitán</i>	fit, proper	
ဟိမဝါ	<i>himavá</i>	frost and snow	68
ဟိသ	<i>hinsa</i>	to injure, kill	104
ဟု	<i>hu</i>	to be, sacrifice	121, 145
ရဟောတိ	<i>juho te</i>	he offers	
ရဟွတိ	<i>juhvati</i>	he offers	131
ဟုတိ	<i>huvati</i>	he offers	
ဟေတု	<i>hetu</i>	a cause	150
ဟေဝံ	<i>hevan</i>	thus	620, 13

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## Appendix.

A Distinguished German scholar in London, who had seen in sheets the first half of the "Pali Grammar based on Kachchaya-  
no", has furnished the author the kind strictures and inquiries that follow. If other readers will confer like favours, Pali Grammar will soon be better understood, for corrections where needed, will be made, and misapprehensions, when they exist, will be removed.

“Clough’s book, as you know best,” writes my correspondent, “is full of blunders of every kind, and you have done wisely in using it with great caution.” The same judgment might be passed on this book, and on some of the most useful books ever published in India. Roxburgh was the best botanist in India, and Dr. Carey was second only to Roxburgh; yet Carey edited Roxburgh’s “Flora Indica,” and produced a book notoriously “full of blunders of every kind.” Nevertheless, Roxburgh’s “Flora Indica” with all its ‘blunders’, has stood for half a century at the head of books on Indian botany. The blunders are spots on the sun, and the same may be said of Clough’s book.

It was necessary to print the covers of this work for the Bibliotheca Indica in Calcutta. The superintendent of the press is one of the most accomplished European Sanskrit scholars in India, and the editor is a native gentleman not only *au fait* in Sanskrit, but familiar with all the alphabetic characters, ancient and modern, in India; and yet a motto from the old Pali inscriptions, consisting of eight words, has been printed off with half as many errors changing the signification, though a correct printed copy was sent up to insure accuracy. Compare "Introduction" page VI.

နိဂါဏံ *sankhītena*, the inst. sing. of *sankhīta*. The same word, in the same case, occurs in the language attributed to Gautama, when appointing Kachchayano his grammarian, page 18, သိက္ခိယံ *sankhittena*, precisely the same form as that on the inscription, excepting, as usual, the double letter. Like the corresponding Sanskrit word, it signifies "concise," but, on the covers,

the word has been altered, and divided into two, by a wide space, so that it now signifies, "O FRIEND BY THIS!" 𑖦 𑖧 *sakha*

being the voc. sing. of *sakhi*, § 107. and 𑖦 𑖧 *tena*, the inst. sin. of *ta*, § 122. There is a discrepancy also in the name. For popular use, it was deemed best to omit diacritical marks, and print **Kachchayano**, which has been done throughout the work. In manuscripts, it is written *Kachcháyano*, but on the cover it is printed *Káchcháyano*, with two long vowels, a form never met in *Burmah*, nor, so far as appears, in *Ceylon* either. It is a matter of little moment, but it helps to make confusion, and contributes to show how easy it is to bring out a book "full of blunders of every kind."

"On the other hand you have given prominence to forms, as sanctioned by *Burmese Pali* usage, that I have been inclined to attribute to the negligence or carelessness of *Burmese* copyists, because they are not warranted by the grammarians." This remark indicates that *European* scholars are disposed to set up *Singalese Pali* as the standard, and whatever deviates from it as irregular.

To this we must demur. It is claimed that the most ancient *Pali* books are in *Burmah*, where they have existed from their first introduction fourteen centuries ago, while *Ceylon* was nearly denuded of *Pali* books within the last three hundred years. It has been an object with the writer of this work to show what the *Pali* books in *Burmah* contain, to bring out the forms as they are here found, unmodified by any preconceived theory.

"In the same way I lay down the spelling of *sabpo* instead of *sabbo*, to the carelessness of the scribe." Nothing could be more erroneous. Scribes are careful to write *sabpo*, but write *subbo*, and *sap po*, through carelessness, perhaps once in a hundred times.

The word was first Romanized by *Burnouf* and *Lassen*, and as they drew from *Singalese* sources, they spelled it *sabbo*. They had also the *kammavá* from *Burmah*, in which *bp* is often met in the gerund affix *tabpa*, but they read it by mistake *tabba*, and in plate IV, they represent 𑖦 erroneously, by *lba*, when it ought to be *bpa*. On the same plate is the similar error of making 𑖦 *nba* instead of *mpa*. These mistakes have contributed not a little to the misunderstanding of the contents of the *Pali* books in *Burmah*.

"And § 193. *dibpámi* for *dibbámi*." The usage in Burmah is uniformly that given in the table of conjugation.

"Is it not, in § 196. *ghebbámi*, and likewise in § 197. *kubbámi*?" No. The reply is as above. Moreover *gheppámi* is Singalese, as well as Burmese, usage, for it is found in both Clough and Alwis

"Is not the locative termination *smí* for *smín*, likewise to be attributed to the same source?" Undoubtedly. *Smín* alone is given in the table of case terminations, § 137. but it is added, § 138. *smín*, *smi*, *smí*, and *smína*, most usually *smí*, are all found in manuscripts in Burmah.

"Either *tth*, or *tth*, but hardly *tth*." In the TAMI JATA, *tth* occurs repeatedly, though not in Kachchayano.

"If *ḍasan* is written instead of *ḍasan*, it can only have been through carelessness." Since the two forms are found occasionally written in books in Burmah, and since they are seen interchanged in the inscriptions in India, the presumption is in favour of design.

"Read ४३८०० Correct, and is so written where it first occurs, but by an oversight, when repeated, it was printed ४३८०

"*Settan*, § 38," Yes, there is a *t* omitted in the text, and ८०५ is the correct reading in the Pali character.

"*Assa*, § 52. a. Gen. sing." Right, and my rendering, "those persons," is wrong. It ought to be "that person."

"Read ००००००० A necessary correction. The blunder of *k* for *g* was discovered too late to correct the press.

"*Uchá*, § 40. should it not be *vachá*, for *uvach*, ( 3rd. sing. aor. *attanopadáni*, )?" I had some authority for making it 2nd. sing. imperative, on the base *ucha*, § 210. the imperative affix omitted, as often. When preceded by the 3rd. pers. pron. it may be as parsed by my correspondent, or it may be 3rd. sing. imperf. *parassapadáni*, on the base *vacha*, as :

८०००००० so *má vachá*. "May he not say."

In Pali both the imperfect and aorist are thus used for the imperative mood with *má*, but in Sanskrit the aorist only is noted by the grammarians in this usage.



“Do not the words, § 24. represent two distinct verbs **स्था** धा *sthá*, and *dhá*?” These two Sanskrit verbs are represented by one in Pali. *Thá* signifying sometimes to STAND, like the first, and sometimes to PLACE, like the second, but the latter usage is of somewhat doubtful authority, for *thá* is quoted as a neuter verb in the grammar. *Dhá* appears occasionally as a synonyme, and may be a remnant of an original distinct usage. As an independent verb, *dhá* in Pali signifies to CARRY.

“Is not *ichcháli* the usual form?” The form in the text is the one given by Kachchayano. § 44.

In “§ 45. b. *Jalanijjhudadhi*?” This form has not been noted. The one in the text was taken from the Pali dictionary.

**कुध्** *kudh* is the root, § 187. IV Conj. and forms correctly *kujjhate*.” So far as Sanskrit is concerned it is undoubtedly so, but Sanskrit is not Pali, and Kachchayano’s commentator refers the form in this place to *kuja*. Other forms he refers to *kudha*, § 256. and the two bases are given in the Vocabulary, page 189.

“The Pali word for Scorpio is *vichchhiko*, (San. *vrishchika*), as given in Subhúti’s very correct edition of the *Abhidhánappadīpikā*. § 8.” Subhúti may be very good authority for Singalese Pali, but we must protest against his being of any authority in Burmese Pali. All the books in Burmah, to which reference has been made, spell the word uniformly as given in the text.

“Is not § 73. based on a faulty reading?” No, Kachchayano devotes a separate Aphorism to teach the rule, and gives several examples, of which this in question is one. See Book I. Part IV. Aphorism 8.

“Is there no hope of your bringing out the text of Kachchayano? If you hesitate only for the want of a publisher, I think I could find a Mæcenas here, who would print it at his own expense.

There is nothing in the way of my printing the text of Kachchayano, which I should like much to do, but the *res angusta domi*. Let the means come from any quarter, and I am prepared to print the text of Kachchayano, either,

- (1.) In the Burmese character alone.
- (2.) Or in the Roman character alone.
- (3.) Or in both characters together.
- (4.) Or either, or both, of the above texts, and a literal translation, with or without notes.

Toungoo May, 1868.

F. MASON.









